A Hundred Years

OF

BAPTIST WORK

IN

HEATHEN LANDS

1792-1892

J. R. STILLWELL.

TORONTO:
DUDLEY & BURNS, PRINTERS, 11 COLBORNE ST.
1892.

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"And it shall come to pass in the latter days that the mountain of "the Lord's house shall be established in the top of the mountains, and "shall be exalted above the hills; and all nations shall flow into it. "And many peoples shall go and say, Come ye, and let us go up to the "mountain of the Lord, to the house of the God of Jacob; and He will "teach us of His ways, and we will walk in His paths: for out of Zion "shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2: 2-3

"Go ye therefore, and make disciples of all the nations, baptizing "them into the name of the Father and of the Son and of the Holy "Ghost: teaching them to observe all things whatsoever I commanded "you: and lo, I am with you alway, even unto the end of the world." —Matthew 28: 19-20.

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PREFACE.

THE object in writing this volume has been to give a clear and concise account of the origin, growth, and present state, of Baptist Foreign Missions. And it is thought that treatment of Societies and their respective missions will more nearly attain this object, than would treatment of countries and of missions in them.

It need scarcely be added that, in so small a work as this, nothing more than the merest outline can be given, the reader being referred to special works on the various missions (see Appendix) for information not contained in these pages.

The author is aware that the history might have been distributed more evenly, not only as regards societies, but also as regards the work done in any particular mission. But the object aimed at was merely a brief outline of the main story, leaving subsidiary events to come in, if at all, at the close of each chapter.

The author would also avail himself of this opportunity to thank the many kind friends who have assisted in the collation of books, magazines, etc.

He now sends forth this volume, trusting that it may contribute something to the advancement of the great Cause which it advocates.

J. R. STILLWELL.

INTRODUCTORY.

CHAPTER FIRST.

THE PARABLE.

"A parable set He before them saying, The kingdom of heaven is like unto "a grain of mustard seed which a man took and sowed in his field: which "indeed is less than all seeds; but when it is grown, it is greater than the "herbs, and becometh a tree, so that the birds of heaven come and lodge "in the branches thereof."

THE seed lies in the hand—a very diminutive thing it is—a casual breath sweeps it away beyond our sight, and it is lost. Lost? Not so. It falls upon a small tuft of grass, sifts through the green waving blades into the soil, and sleeps through a brief day. Suddenly, warmed by the moisture, it begins to throb like a living thing, and, ere long, a small bud breaks forth. It is such an insignificant bud that even the crawling earthworm notices it not; its hold on life so slender that the pressure of a passing foot may sunder it; its chances of life so indifferent, that we may dismiss it from our thought. But again, not so. In some miraculous way the bud breaks into a tiny shoot, forces itself upward, and soon appears above ground. And still it is lost among the thick grasses, and who will care to predict for it a future existence! The struggles for a place are so severe, the vicissitudes of being so strange, that we need expend no further thought upon its future possibilities.

Thus indeed we may reason. Thus have many reasoned. But such reasoning proves vain, and is soon put to shame. The tiny shoot emerges to sight, becomes a shrub, stretches up into a tree, spreads forth its branches, and covers the whole surrounding place with its shade. The tiny seed has thus become a tree, which overtops the surrounding herbs and spreads forth its branches that the birds of heaven may lodge therein.

The same is a parable. The seed of the Kingdom fell upon the soil of human nature, worked it into life under the influence of the Divine Spirit; beat, throbbed, travailed in growth; struggled for the privilege to live—lived; contested its right to grow—grew; contended for dominion while years and centuries wore away; increased in the face of all obstruction, confounding the wise; overturned dynasties, crushing out all resistance; absorbed tribes, nations, empires; and has gone on adding to its subjects, strengthening its position; extending its limits, bringing every agency to contribute to its growth, until it has well-nigh filled the whole earth.

This parable spoken so many ages ago has become history. Under its inspiration grave and studious men chronicle the growth of the heavenly kingdom. In it they discover the solution of past events, the consistency of Divine movements, as well as a divination of the future. The parable was prophecy. That prophecy has largely realized itself, and has, at the same time, vouched for its future and complete fulfilment.

It is the parable of Foreign Missions. It sketches in miniature their rise, course, and growth. It furnishes the antidote against discouragement, the sure word against failure. It sustains enthusiasm, fills the heart with hope, and lights up the future with a halo of glory. He that runneth may read, "for the "vision hasteth toward the end, and will not lie; though it tarry, wait for it; "because it shall surely come, it will not delay."

CHAPTER SECOND.

THE IMPULSE.

GIVEN an impulse and movement results. Make the impulse self-sustaining, and the movement will go on forever. These conditions of perpetuity are hard of realization. Even in the material world we are told there is a gradual transmutation of energy, and that therefore the revolutions of suns and planets will, in the distant future, cease. In the affairs of men the realization of these conditions is more difficult still. No organization yet formed, no cities yet built, no empires yet founded have retained their pristine greatness. The natural inertia obtaining everywhere tends to overcome and subdue every impulse, no matter how powerfully imparted.

Many teachers have risen, promulgated doctrines, gathered about them disciples, and organized communities. The teacher dies and, with him, the impulse to the movement. The impetus given may continue through years, but that too will eventually cease. The community may still exist in name, the doctrines may still be held in letter, but the spirit has departed. Though outwardly flourishing, death is working and will sooner or later manifest itself. What are Confucianism, Buddhism, and Hinduism but effete systems that must soon disappear? They have crystalized in rites and ceremonies, but the animating spirit has fled. They may continue for a time, but the days of their greatness are numbered. No one dreams of further conquests for these religions. Their own devotees have no ulterior thought than self-preservation. But they are doomed to extinction and the struggle is vain.

"The world passeth away" is the significant comment of the apostle. How many "Declines and Falls" have been recorded, and how many more might be recorded! But "the world passeth away." The communities, religions, cities and empires of yesterday are nowhere, while those of to-day will have passed ere to-morrow's dawn. Decay is written only too legibly everywhere. It is only too truly emphasized by all past experience. Verily the conditions of perpetuity are hard of realization, for "is not all flesh grass, "and all the goodness thereof as the flower of the field. The grass withereth, "the flower fadeth."

But amid all this hastening to decay, there is one organization that seems endowed with the attributes of immortality. It is the standing miracle of the age and may well claim our attention. The kingdom of Christ shows no signs of decay, no symptoms of having become effete. It lives on in eternal youth and ever pulses with new life. Its history is unique. Through eighteen centuries it has gone on extending itself, slowly, at times it may be, but surely. In the darkest periods the kingdom has maintained its existence and prepared for other and greater conquests. There has been a steady stream of growth, and, to-day, it is that alone of which we confidently affirm perpetuity. No one *en rapport* with the movement thinks of aught else than ever-continued conquests. Let us stand aside then and view this wonder. Let us discover the impulse to this mighty and ever increasing volume of movement. In what does it consist? The answer is very easily given. Two elements enter into the solution. The first is

THE DIVINE PURPOSE.

It has seemed good unto Him who worketh His will among men to gather in one all things in Christ; to set up a kingdom that shall endure forever.

And with God to will is to perform ; to purpose is to accomplish ; and, therefore, when He made known his pleasure to Abraham nearly forty centuries ago, affirming that in his seed all the nations of the earth should be blessed, He merely revealed what had been His purpose from all eternity. Through the innumerable æons that passed before the foundations of the earth were laid, and the morning stars sang for joy ; or before man was created and Satan had enticed him from obedience ; the Divine purpose lay hid in the Divine mind awaiting the set time for its accomplishment.

For the decree has gone forth to set up a kingdom which shall endure forever ; a kingdom in which shall be gathered all the peoples of the earth ; a kingdom which shall extend from sea to sea, and from the river unto the ends of the earth ; a kingdom the increase of whose government and peace shall have no end ; a kingdom likened unto a stone cut out without hands that rolls on ever increasing until it fills the earth ; a kingdom likened unto a grain of mustard seed which grows into a tree greater than the herbs ; a kingdom of peace when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together—when the nations shall beat their swords into plowshares and their spears into pruning hooks ; a kingdom in which mer nd truth are met together, righteousness and peace have kissed each other.

Such is the heavenly kingdom, and it cometh with unerring tread and predestined certainty. Such is the Divine purpose, and that purpose "through the ages increasing runs" on towards fulfilment.

This, then, is the secret of this mighty impulse working through the ages —this steady movement towards universal sovereignty. The kingdoms of men rise and fall, increase and wane, because they are of the earth, earthy ; but the kingdom of Christ is from heaven, heavenly, and must prevail. It therefore declines not ; its glory wanes not ; its conquests cease not ; its strength fails not ; it grows ever greater and mightier because the impulse is the constant realizing of the Divine purpose. That impulse is self-sustaining. It fulfills all the conditions of perpetuity. He that imparted it is the Ancient of Days. He that willed it is Jehovah God, who said in the beginning, "Let there be light," and there was light · who says to-day, "Let there be light," and lo, the light is dawning.

The second element in the solution is

THE SPIRIT OF OBEDIENCE.

Though it has been decreed in the Divine Councils that Christ shall see of the travail of His soul ; and that there shall be given Him dominion and glory and a kingdom ; that all peoples, nations and languages shall serve Him ; yet God has also willed that His purpose shall be accomplished through human agents, and, as these are endowed with free-will, it follows that God can work only as man co-operates. "We are co-workers with Him," and must therefore remember that man must contribute to the realizing of the Divine purpose.

But though this may seem to limit the Holy One and to make the accomplishment of His gracious purposes of mercy dependent upon the uncertainty of human co-operation, it is, nevertheless, a part of the Divine pleasure, and, as such, must be gravely considered. For how can the Divine message of love be made known except it be heralded by those entrusted with it ? How can the Holy Spirit bless mankind except through the channels of His own choosing ? How can Christ's spiritual kingdom be advanced except by the willing co-operation of those embraced in it ?

And this has ever been the principle of its advancement. In all Christ's subjects there dwells a spirit of obedience—a spirit that delights in Him, and finds its chief joy in exalting Him to be a Prince and a Saviour to all people.

The first act of every new follower is "to make known to all around what a Saviour he has found." The joy is such that it must be shared to be fully appreciated, and there is a feeling of incompleteness so long as any remain strangers to it. For the Spirit in Christ that moved Him in His great work of self-abnegation dwells, likewise, in every loyal subject. And thus men, constrained by the love of Christ, and filled with His Spirit, have counted their possessions and their lives a small thing, that they might work out their royal Master's good pleasure.

This it is that contributes to the steady growth of the kingdom. It is no mechanical, compulsory law of action, no decree of arbitrary caprice, but the simple, natural working in every Christian of that spirit of love which delights in obedience. And in this way have multitudes of disciples worked out the Divine pleasure, and furthered the interests of the kingdom, while wholly unaware, it may be, of the far-reaching results of their devotion. And yet the Master's purposes are no sealed book, but open to every eager, inquiring spirit. The veriest child in the kingdom early learns to lisp, "Let Thy kingdom come," and ever growing love soon prompts him to action and converts him into a zealous propagator of the faith.

Thus, then, this co-operation is no mysterious thing which the elect few alone can receive; for the same mind, that resolved upon the establishment of the kingdom, dwells in every loyal subject and moves him to contribute to its accomplishment. God has, therefore, purposed to plant a kingdom in the earth that shall embrace all peoples, nations and languages. Christ came into the world declaring the kingdom to be near at hand. His followers are taught to pray, "Let Thy kingdom come": and, while praying, the spirit of love bursts into flame, impelling them into every land with the message of reconciliation.

Thus the kingdom is filling the earth, for the impulse continues with ever-increasing force, inasmuch as it springs out of the Divine purpose on the one hand and out of the spirit of obedience dwelling in every child of the kingdom on the other. The purpose of God will never change; the spirit of obedience will never cease; and therefore the kingdom shall prevail over all kingdoms and "shall endure forever."

BRITISH BAPTIST FOREIGN MISSIONS.

CHAPTER THIRD.

WILLIAM CAREY.

SINCE the days of the Apostles no greater has arisen than William Carey, the leader in the great modern Foreign Mission movement. For it was given unto him to rise above and beyond his own generation and to inaugurate a new era in the history of the Christian church, which, though but a century old, bids fair to become to all preceding eras what preparation is to fulfilment.

One hundred years ago, through misunderstanding of the Divine purposes, and ignorance of the church's chief obligation, the spirit of obedience was trammeled and the kingdom advanced slowly. Nay, it seemed almost at a standstill. Christians concerned themselves with their own calling and election, pastors confined their interest to their own parishes, while the great leaders of the time entertained no thought of giving the Gospel to the heathen. Accordingly, when the question of Foreign Missions was first broached it met with indifference, downright opposition, was pronounced fanatical, heretical, blasphemous.

But all this is now changed; and so great is the transformation that one is almost dazed at the sight that presents itself. For there is scarcely a Christian organization worth the name that has not some interest in the great work of bringing the world to Christ; that has not some representative abroad; and that is not ever planning to extend its operations. A hundred societies with eight thousand missionaries and forty thousand native helpers, are at work in every land, translating, teaching, preaching, baptizing, forming churches and organizing Christian communities, while they are constantly increasing their contributions, strengthening their forces, and using every means to give the Gospel to every creature. The watchword is "The world for Christ," and thrilled into action under the influence of this stupendous conception, the flower of the churches are presenting themselves for work in foreign lands, denominations are vying, one with another, in sending out the best equipped forces, the whole church militant begins to throb with a single pulse, to move with a single impulse, live with a single motive—The world for Christ in our own generation. Truly we are living in a grand and awful time, when expectation runs high, when simple men and women become heroes, and when the voice of every great leader finds an answering echo in a thousand hearts.

It is the part of this history to narrate the rise, growth, and development of the Foreign Mission agencies in a single denomination only, but though we thus confine our attention to the work of a single branch of the Christian Church, we yet have the honor of counting in that church one who may fitly be called the apostle of this great movement—William Carey, whose life, struggle and work we now turn to consider.

Born at Paulerspury, Northamptonshire, England, August 17th, 1761, Carey, even in his early years, evinced signs of future greatness. That indispensable qualification without which little can be accomplished, he possessed in a remarkable degree. He was gifted with great perseverance, which surmounted every difficulty and made him what he was. We are told of a

boyish attempt to climb a difficult tree which resulted in a fall and consequent suffering. But he was no sooner about again than he set to climbing the same tree, and persevered until he had accomplished the feat. On one occasion he himself, with instinctive divination of future fame, it may be, remarked to his nephew, "If, after my removal, any one should think it worth his while to write my life, I will give you a criterion how you may judge of its correctness. If he gives me credit for being a *plodder* he will do me justice. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

And he had ample need of perseverance, for had he not been endowed with it in an uncommon degree, his name would have been unknown to-day. Though his father had succeeded to the duties of village school master, his privileges were not great, for education, at that time, was very imperfect and books scarce. Moreover, when he had but entered his teens, he was apprenticed to a shoemaker, and a shoemaker he continued, even after he had become a pastor. During his shoemaking days he prosecuted his studies, often at great disadvantage, but with fair success. He had a genuine love of nature, which continued unabated during his life. In his busiest hours he never forgot his Indian garden, which was to him a great solace; and, on one occasion, after receiving some seeds from England, he discovered an English daisy which had sprung up with his other flowers. His joy over it was touching. We shall indulge in a single stanza:

"Thrice welcome little English flower!
Of early scenes beloved by me,
While happy in my father's bower,
Thou shalt the bright memorial be.
The fancy sports of infancy,
Youth's golden age and manhood's prime,
Here, country, kindred, friends—with thee
Are mine in this far clime."

Young Carey, when about eighteen years of age, passed through a remarkable experience which resulted in conversion. He afterwards joined the Baptist church at Olney, and still later became pastor at Moulton, though he had preached on several occasions before.

It was at Moulton that the Foreign Mission idea took definite shape in Carey's mind. He had been reading Cook's voyages around the world, and could not refrain from inquiring into the state of the various peoples which the great navigator had visited. As best he could, he made for himself a chart, and worked out the problem of the world's population. It cost him much time and labor, but he persevered in his task, and reached the following results:*

Jews	7,000,000
Greek Church	60,000,000
Roman Catholic	100,000,000
Protestants	44,000,000
Mahommedans	130,000,000
Heathen	420,000,000

On the walls of his shop were his maps, and startlingly clear there stood out before him the figures indicating the world's condition. And will anyone marvel that he was troubled with many sore and anxious questions? How

*Present population as follows: Jews, 7,000,000; Greek Church, 87,500,000; Roman Catholics, 205,250,000; Protestants, 137,050,000; Mahommedans, 170,000,000; Heathen, 856,000,000.

came it, he questioned, that the world was in such a condition ; that so many were without the Word of Life ; that even Christendom seemed to care little for those perishing on distant shores? Were there set times in God's providence? Was it by Divine decree which it was impious to question? Or, was there blame attaching somewhere?

Long and anxiously—how anxiously few can know—he pondered the question, and finally concluded that Christians were at fault, and that the Gospel must be preached to the heathen. Carey was but twenty-five, had no college training, was filling an obscure position, and was altogether unknown when he arrived at this conclusion. Nor was this decision a light matter, for with Carey to decide was to act, and in the teeth of action loomed up insuperable difficulties.

We have seen that, in the setting up of the kingdom there must be co-operation—that God works only as man co-operates. This second factor, man's co-operation, called for very especial emphasis at that time. When to-day godly men give expression to such statements as this : "In some mysterious way *God* has left the heathen to grope in darkness until the present century!" it need be no marvel that Christians, in Carey's time, left too much to be explained by the Divine decree. There were hyper-Calvinists in those days who questioned man's right to interfere. At an association, upon its being proposed that they discuss some profitable matter, Carey suggested that they consider, "The duty of Christians to attempt to spread the gospel among the heathen." The suggestion was a veritable thunderbolt. Many held their breath at the very *audacity* of the proposition, while the elder Ryland springing to his feet exclaimed with indignant emphasis, "Sit down, young man. When God pleases to convert the heathen, He will do it without your aid or mine." At still another meeting in a different denomination, a few years later, upon the desirability of establishing a mission to the heathen being considered, some maintained it to be highly preposterous. Whereupon the venerable John Erskine rose and pointing to the Bible thrilled the assembly by calling : "Moderator, rax me that Bible." The book was handed to him and he read Paul's account of his reception by the heathen at Melita, declaring that Paul must have preached to them the gospel ; and he read the passage in which the apostle declares himself debtor to the Greeks and to the barbarians ; but the good man reasoned from the scriptures in vain, the majority thinking a mission "highly inexpedient," so that no action resulted.

Though the missionary idea was working in a few minds, the multitude were against action. "The time has not come," "It will be an interference with Divine sovereignty," "It is preposterous and fanatical," and other equally disheartening things were urged. But Carey had arrived at the truth, that "if it be the duty of all men where the gospel comes to believe unto salvation, then it was the duty of those who were entrusted with the gospel to endeavor to make it known among all nations for the obedience of faith."

The truth worked in Carey's soul preparing him against the appointed time. That time came at Nottingham, May, 1792, when he preached his great missionary sermon. The text was Is. liv : 2, 3, "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations : spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." After explaining the text he proceeded to establish and illustrate two great principles involved in it :—

I. Expect great things from God.

II. Attempt great things for God.

This sermon settled the question. It broke its way through all prejudices

and misconceptions, convicting every one of criminal neglect. They wept, but were breaking up without taking any action, when Carey seized Fuller's hand and asked in an agony of distress whether they could separate without doing anything. His passionate appeal did its work. A committee was appointed and instructed to prepare a plan for the inauguration of a mission to be presented at their next meeting.

That meeting was held at Kettering, October 2nd, 1792, when a society was organized with Andrew Fuller, secretary; Reynold Hogg, treasurer; and with Ryland, Sutcliff, Carey, and afterwards Pearce, as committee of management. A subscription was taken up amounting to £13 2*s* 6*d* ($65). Funds were solicited and came slowly in. A little later, January 9th, 1793, the first missionaries were appointed, namely, Thomas, a ship surgeon, who had just returned from India, and Carey. After many vexatious delays and much self-denial in order to procure funds, the party left England June 13, 1793. By November they were in Calcutta where they early began to experience all the difficulties and trials that attend the beginning of a new enterprise. Their friends, too, melted away, when they were forced to fix upon a cheaper place of residence. After many changes and the endurance of numerous hardships, they settled finally at Serampore, a town some fourteen miles from Calcutta, with a present population of 40,000.

A burning question with them was their support. During the first three years the whole sum sent out for the support of the missionaries was £200 ($1000). Carey and Thomas, therefore, sought for some employment by which they might support themselves and families, and also contribute to the advancement of the mission. This was at first found in an indigo factory. Shortly after their removal to Serampore, which took place January, 1800, Carey was appointed teacher in the government college at Calcutta, a position which brought him £600 a year. Upon his appointment to a professorship in 1807, his salary was increased to £1500. He was also appointed government translator in 1823, for the performance of which duties he received an additional £300 a year. And these positions fell to Carey because there was no other so well qualified to fill them. Thus merit ever comes into recognition, and none should have been more pleased than the Home Society that the missionaries were now in a position to support themselves. But such was not the case, for many "fears" and "anxieties" were expressed lest they be diverted from their proper work, and so early as 1796, upon the receipt of Carey's letter, intimating that as he had found employment he would no longer need the funds contributed by the Society for his support, and suggesting that they be devoted to some other purpose, a letter of "serious and affectionate caution" was sent to the missionaries. It hurt them cruelly. "I am indeed poor," wrote Carey in a distressed tone, "and shall always be so until the Bible is published in Bengali and Hindustani, and the people want no further instruction."

There were also many hindrances to the work, arising out of the unfriendly attitude of the East India Company to the mission. An unfortunate tract which contained some severe strictures on Mahommedanism, and which, in printing, had escaped their supervision, was made to serve the purpose of silencing the missionaries. Their only resource left was prayer, to which they betook themselves. They then laid a memorial before the governor explaining the tract, and, in particular, their relation to it. The result was an honorable acquittal with the privilege of continuing their work.

It was also during this period that a perfect storm of abuse and misrepresentation beat about the society at home. The *Edinburgh Review* took the lead in the tirade, in the course of which the missionaries were called "a nest of consecrated cobblers;" "they wanted sense, conduct and sound religion;" they were classed with "vermin that ought to be caught, cracked, and extirpated;" "they were insane and ungovernable;" their converts were mostly

"beggars" and those that had "lost caste." India was in danger of being lost through their rashness and every missionary should be "recalled." Thus the storm raged but the enemies of missions were not suffered to have it all their own way. Andrew Fuller, Dr. Adam Clarke and others rendered good service in their defence of the mission. The discussions closed with an article from Southey: "These low-born and low-bred mechanics, as they are called," he wrote, "have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindustani and Guzurat; they are translating it into Persic, Selinga, Karnala, Chinese, the language of the Sikhs and of the Burmans. Only fourteen years have elapsed since Thomas and Carey set foot in India; in fourteen years these low-born and low bred mechanics have done more towards spreading the knowledge of the scriptures among the heathen than has been accomplished or even attempted by all the world beside."

But these things were less discouraging than the work itself. The natives were difficult to approach, and by no means eager to receive the Gospel. In the beginning of their work the missionaries' hopes ran high, but the inquirers proved insincere, and their expectations were not realized. "I feel often tempted," was Carey's weary exclamation, "to preach so if I thought the hearts of men were invulnerable." "I am almost grown callous by these continued sights"; "I see their abominations and their ignorance, and I sometimes think them to be past recovery." But, as it were encouraging himself, "the promise of God will not, cannot fail, I will go on in His strength." Some Hindus asserted they had "never sinned." Others held that God was the cause of sin, while still others defended their sins. None seemed ready to accept the Gospel. The Brahmans were loth to forego their gain, the better classes were concerned about their caste, while the poor were afraid of the vengeance of their gods.

Yet the missionaries fainted not, but persevered in preaching the word and at last saw the desire of their hearts realized. For, on the last Sunday of the year 1800, seven years after Carey's landing in India, the first convert, Krishna Pal, was baptized. Soon others followed, so that by 1815 they had baptized seven hundred converts.

But Carey's great work was translation. He excelled as a linguist, and set to work upon a translation of the Bible into Bengali. Ward, who came out in 1799, was his printer. So rapidly did the work proceed, that by March, 1800, Ward placed the first sheets of the New Testament in Carey's hands. Early in the next year Carey carried the completed New Testament into the church and laid it reverently upon the Communion Table. Then all gathered round and gave thanks to God. The whole Bible was completed by 1809. Nor did Carey's work end here; what he had accomplished was merely a beginning. He wrote several grammars, compiled dictionaries, translated works for the Government, and superintended the translation of the Scriptures into 24 different languages.

His life was a busy one. Here is one of his days, and he is making an apology for not writing. "I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God, and then attended family prayer with the servants in Bengali. While tea was getting ready, I read a little in Persian with a munshi who was waiting when I left my bedroom; and also before breakfast a portion of the Scripture in Hindustani. The moment breakfast was over, sat down to the translation of the Ramagana from Sanscrit, with a pundit, who was also waiting, and continued this translation till ten o'clock, at which hour I went to college, and attended the duties there till between one and two o'clock. When I returned home I examined a proof-sheet of the Bengali translation of Jeremiah, which took till dinner time. After dinner, translated, with the assistance of the chief pundit of the college, the greater part of the eighth chapter of St.

Matthew into Sanscrit. This employed me till six o'clock. After six sat down with a Telingu pundit, to learn that language. At seven I began to collect a few precious thoughts into the form of a sermon, and preached at half-past seven. Preaching was over and the congregation gone by nine o'clock. I then sat down and translated the eleventh of Ezekiel into Bengali, and this lasted till near eleven; and now I sit down to write to you—the truth is, that every letter I write is at the expense of a chapter of the Bible, which would have been translated in that time."

He took no furloughs, went on no sea voyages, but clung to India; and through nearly forty years of close incessant labor, toiled for India's millions. He loved his work better than life. To advance that, any self-denial, any hardship and privation was welcome. He was verily a great missionary, and his was truly a full life. On June 9th, 1834, he fell asleep in Jesus. His body lies in the native Christian burial ground, awaiting the resurrection morn. A tall square block of marble marks the spot. On the pillar is cut the following inscription, and nothing more:—

WILLIAM CAREY.

BORN 17TH AUGUST, 1761; DIED 9TH JUNE, 1834.

'A wretched, poor, and helpless worm,
On Thy kind arms I fall."

CHAPTER FOURTH.

THE BAPTIST MISSIONARY SOCIETY.

IN the formation of the Baptist Missionary Society, there are four memorable dates:

May 31, 1792—Carey's great sermon.
October 2, 1792—Society organized.
March 20, 1793—Missionaries designated.
June 13, 1793—Missionaries sailed.

We have already given an account of the sermon and of the inauguration of the Society. Andrew Fuller gave the designation address. "I would go myself," he said, "without a tear—so, at least, I think—and leave all my friends and connections in such a glorious cause. The hope of your undertaking being crowned with success swallows up all my sorrow. Go, then, after your Saviour's example, go in pursuit of the lost sheep; follow after them, search and find them out, that they may be brought home to His fold, from the deserts whither they have wandered, and gathered from the dreary dark mountains whither they have been scattered in the dark and cloudy day; that they may be delivered from the errors and abominations of the heathen and be brought to the knowledge and enjoyment of God."

On the morning of the day of sailing one of the missionaries wrote: "The ship is come; the signal made; the guns are fired, and we are going with a fine, fair wind. Farewell, my brethren and sisters, farewell! May the God of Jacob be ours and yours, by sea and land, for time and eternity! Most affectionately adieu!"

And after their departure Fuller said: "From Mr. Thomas' account we saw there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? 'I will go down,' said Mr.

Carey, to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor, while we live, shall we desert him."

Right grandly did Andrew Fuller keep his pledge to "hold the ropes" of support. For more than twenty years he continued in the closest intimacy with the mission and contributed more than any half dozen other men to its successful working. This strong and sure hand tided the infant Society over many a difficulty. He never forgot the material interest of the mission but canvassed the churches, traversing Great Britain again and again in his advocacy of the cause. He was a profound thinker, a ready debater, saw readily into the most complicated matter and wielded a trenchant pen, which he plied incessantly in behalf of missions. His missionary correspondence was extraordinary for its amount and character, and it is said that his meetings seemed "like specimens from the midst of heaven by the angel in his flight, with the gospel in his hand." By his tremendous energy and burning zeal he surmounted every obstruction, succeeding, not only in awakening a general and widespread interest in missions, but in wrenching from Parliament, in spite of special pleading, a decree of tolerance for missionary work in India. And before his death the spark, which he helped Carey to strike, had kindled into a great fire. There were seven hundred baptized converts, ten thousand children educated in mission schools, and translations proceeding in twenty-seven languages. On the 7th May, 1815, he ceased from his earthly toil, and entered the presence of his Master.

But God has other ways than through human agents of accomplishing His purposes. In the year 1812, a fire broke out in the printing office at Serampore, which wrought a fearful destruction of buildings, machinery, and manuscripts. The labors of twelve years were destroyed in a few hours. In the ruin were fonts of types for fourteen eastern languages; twelve hundred reams of paper; many copies of scripture ready for distribution; besides many manuscripts which months of hard and unremitting labor alone could replace. When tidings of this disaster reached England, Christian sympathy was at once aroused, and so freely did contributions flow in, that the whole money loss was made good within three months. The fire, in thus eliciting Christian sympathy for the work, contributed mightily to its advancement.

After Fuller's death others filled his place—Ryland, Hinton, Dyer, Angus, Trestrail, Underhill, and at present A. H. Baynes—through whose efforts the society has continued to prosper, extending its work and gradually adding new missions in India, Ceylon (1812), West Indies (1818), Europe (1834), Africa (1843 and 1879), China (1859), Japan (1879), and Palestine (1888). The mission to Japan has recently been transferred to the American Baptist Missionary Union, while those to the West Indies and Europe do not properly come under the head of Foreign Missions, and therefore will not be treated in this work.

In 1840, the Bible Translation Society, an auxiliary of the mission, was formed, the object of which was the circulation of the scriptures in versions, faithful to the original text. The Society has more than justified its existence, having printed and circulated, since its formation, more than 4,000,000 copies of the scriptures at a cost exceeding £200,000. Rev. W. Hill, late secretary of the General Baptist Missionary Society, is now the efficient secretary of the Translation Society.

In 1842 the Society celebrated its Jubilee, raising a special fund for mission purposes of £33,704 0*s.* 7*d.*

In 1868 a "Ladies' Association for the support of Bible women and Zenana work," in connection with the General Society, was organized. Its sphere of labor is in India, and it has under its direction fifty-three lady missionaries, and more than one hundred native female assistants. Its income for the last year was £7593 8*s.* 11*d.*, and expenditure £7698 8*s.* 11*d.*

In 1891 the Society presented its ninety-ninth annual report, showing an income from all sources of £68,122 19*s.* 0*d.* The income from the beginning is as follows:

	£	s.	d.			£	s.	d.
1792		13	2	6				
1802		2,479	16	0	1852	19,116	11	9
1812		4,856	14	9	1862	33,151	4	10
1822		12,291	11	4	1872	31,834	14	4
1832		12,740	7	8	1882	52,366	16	0
1842		22,517	12	5	1891	68,122	19	0

Great preparations are now being made for the celebration of the approaching centennial year. The committee have resolved to attempt to raise a Centennial Fund of £100,000 for mission purposes, and to make an effort to increase the annual income to £100,000. The annual autumnal meetings were held in Manchester, October 6, 1891, when Dr. Clifford preached the missionary sermon to young men; Grenfell, Rouse, and Glover gave addresses upon the needs and claims of Africa, India, and China; and a farewell missionary service was held in the evening. Special missionary meetings are to be held in May and October of the current year, and in March of 1893. A special centennial volume epitomizing the Foreign Mission work done during the century is also in course of preparation.

Another crowning event is the amalgamation of the two Baptist Missionary Societies, namely, the Particular Baptist Missionary Society—the history of which we have given in the foregoing pages—and the General Baptist Missionary Society.

This latter Society was organized in 1816, and has missions in Orissa (India) and Rome. It has had but three secretaries, Rev. John G. Pike, Rev. James C. Pike, and Rev. William Hill. The income of the society for the last year from all sources was £7,638 3*s.* 9*d.*, while probably not less than £250,000 has been contributed to the Foreign Mission cause during the 75 years of its existence.

The organization thus formed by the amalgamation of the two Societies is termed The Baptist Missionary Society, the foreign missions of which we shall now proceed to consider.

CHAPTER FIFTH.

MISSIONS IN INDIA AND CEYLON.

JOHN THOMAS, Carey's associate in his great undertaking, had been twice in India and had, during each period of his stay made some attempts towards establishing a mission. But beyond the acquisition of the language he seems to have accomplished very little.

Upon his third arrival with Carey a new order of things was introduced and work at once began to take definite shape. Though improvident, Thomas proved, in the sequel, to be a thoroughly good missionary. He had a passion for souls and burned with impatience to impart to the teeming millions about him his own knowledge of the redemption that is in Christ. "I would give a million pounds sterling," he exclaimed, "if I had it, to see a Bengali Bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adoration."

He lived to see the New Testament translated, and the first convert baptized. But his joy over this first success was so uncontrollable that his mind became unhinged. It soon cleared again, but he lived only a short time after, dying October 13th, 1801, deeply lamented by his associates.

The first accession to the new mission was John Fountain, who embarked on one of the Company's ships booked as a servant, and who succeeded in entering India without attracting notice.

In 1799 four others arrived, Marshman, Ward, Brunsdon and Grant. The last named died within three weeks after landing, and Brunsdon within twelve months, while Fountain followed shortly after, thus leaving but three survivors —the illustrious and immortal trio, Carey, Marshman, and Ward.

Carey had been a shoemaker, Marshman a weaver, and Ward a printer, but the three were chosen men and once having come into contact lived and labored to the end of their lives in the closest intimacy and the most perfect harmony.

Marshman was a born educator, and upon his arrival in India opened two boarding schools, one for boys, the other for girls. In the working of these his wife, a cultured lady, rendered him invaluable aid. These schools at once became popular and netted their proprietors an income of £360 yearly. In course of time native schools were started, and when the missionaries came to feel the need of trained helpers it was Marshman who worked out the plan of the Serampore College, the buildings for which alone cost £15,000. He was also the leader in all controversial matters, whether in India or in England, and his writings have been called "a model of clear and dispassionate statement." But the great work of his life was his translation of the scriptures into the Chinese language, to which he devoted eighteen years of close and unremitting toil. Carey's death in 1834 left him the sole survivor of the trio. His health, however, was much impaired, so that he survived his great colleague by three years only, entering into rest in 1837.

Ward, who had died fifteen years earlier, also displayed remarkable talent, proving himself a fit associate in the missionary enterprise. He spoke Bengali with the fluency and ease of a native and learned to appreciate and apprize native character better even than either of his brethren. Besides having charge of the printing establishment with its nineteen presses, he contributed in many other ways to the successful working of the mission. He has left behind a book on devotion, a volume of letters, and a scholarly work on the History, Literature, and Mythology of the Hindus. He died of cholera in March, 1823.

The Serampore missionaries had a common treasury into which all their earnings went and out of which they drew what they needed for their immediate wants, the balance being devoted to the support of widows and orphans and the work of the mission. They considered themselves a single family, and drew up an agreement by which they were to model their lives. We give the closing paragraph :

"Finally," they pledge themselves, "let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh ! that He may sanctify us for His work. Let us forever shut out the idea of laying up a dowry for ourselves or our children. If we give up the resolution which was formed on the subject of private trade when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work will succeed the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement towards such a measure ! "

In the meantime others had joined the mission. Felix Carey and John Chambers in 1803 ; Rowe, Moor, Marden, and Biss in 1805 ; Robinson and Fernandez in 1806 ; William Carey in 1807 ; Aratoon in 1809 ; seven others in 1810 ; three more in 1811 ; and forty-one more between that year and Dr. Marshman's death.

New stations were opened, so that by the year 1813 work was progressing in ten stations in Bengal. Allahabad was occupied in 1814 ; Dacca and Monghyr in 1816 ; Howrah, Sewry, Benares, and Delhi in 1818.

Dr. Yates, who joined the mission in 1813, succeeded Carey and Marshman in the work of translation. He was ably assisted by Dr. Wenger, a Swiss by birth, who came out in 1839, and who devoted a long life to the perfecting of the Bengali Bible translation. A first revision was completed in 1845, a second in 1852, and a still more carefully revised edition in 1861. Dr. Wenger also worked on the Sanscrit version of the Bible, completing the entire work in 1872. This great translator died at Calcutta, August, 1880.

After Dr. Marshman's death the work at Serampore, except that of the college, was transferred to Calcutta which is now the chief centre of the mission.

In 1842, the year of the Jubilee, so far as can be ascertained now, there were 90 schools in operation with 2,700 children receiving instruction, 53 native helpers, and 1278 communicants. One, only, of the founders of the mission—the Treasurer, bending under the weight of 90 years—lived to see the Jubilee. The committee, in summing up the work of fifty years could say :

"Superstitions, which once held so firm a grasp on the human heart, are now in their dotage. It is unquestionably an enterprise of greater hope to assail the nations in this their hour of weakness, than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendor. Many abominations have been removed, and though the removal of them may not necessarily draw in the chariot of the gospel, it is impossible not to regard it as the preparation of the way of the Lord."

The second half of the century was not very old when there broke out the wide-spread insurrection of 1857. Every one knows the story of that terrible time when the native regiments mutinied, turning their arms against their leaders. Englishmen will not forget the Cawnpore massacre nor the brave lives lost in the defence of Lucknow, Agra, Delhi, and other fortified places.

Nor will the Christian church quickly forget those of her number that fell a prey to the thirst for English blood that everywhere characterized the mutineers. Eight missionaries of the Presbyterian society, seven of the English church society, two of the Church of Scotland mission, and the Rev. J. McKay of the Baptist society were thus massacred.

Mr. McKay was stationed at Delhi, having been but a short time in the mission field. Yet he had improved his opportunities, had quickly mastered two languages, and had given himself unreservedly to the work which he had chosen. Missionary friends looked for a career of great usefulness, but the Master deciding otherwise honored him with a martyr's crown.

Many native Christians suffered at the same time for their attachment to the cross. We make mention of Waylayat Ali who refused to fly for his life. "This is no time to flee," said he to those that warned him of the near approach of the insurgents, "except to the Lord in prayer." He then gathered his family for prayer and kneeling down, said, "O Lord, many of Thy people have been slain before this by the sword, and burned in the fire for Thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord, may it please Thee to help us with firmness. Let us not fall nor faint in heart under this sore temptation, even to the death, oh ! help us to confess, and not to deny Thee, our dear Lord. Oh ! help us to bear this cross that we may, if we die, obtain the crown of glory."

The evangelist then kissed his wife and children, and said, "See that whatever comes, you do not deny Christ ; for if you confide in Him, you will be blessed, and receive a crown of glory. Come what will, *don't deny Christ.*"

His wife began to weep bitterly, whereupon he encouraged her, saying, "Wife, dear, I thought your faith in the Saviour was stronger than mine. Why are you so troubled ? Remember God's word and be comforted. Know that if you die you go to Jesus ; and if you are spared Christ is your keeper. I feel confident that if any of our missionaries live, you will be taken care of. And should they all perish, yet Christ lives forever. If the children are killed

before your face, oh! *then* take care you do not deny Him who died for us. This is my last charge, and God help you."

The insurgents had by this time entered his dwelling and began to press upon him the Moslem confession of faith. Failing to effect their purpose, they discharged their pieces at him. In deadly fright, the children fled to a native prince who was well-disposed to the Christian faith. The troopers again pressed the evangelist to abandon his faith, but his reply was, "I was at one time blind, but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. I am a Christian, and I am resolved to live and die a Christian."

At this juncture the troopers spied some flying Europeans—a more desirable prey, and at once rushed out after them.

Later the evangelist was again seized, beaten and derided. "Now preach Christ to us. Now, where is the Christ in whom you trust? Repeat the Kulma, repeat the Kulma!" "No," was his firm reply, "I never will. My Saviour took up His cross and went to God. I take up my life as a cross, and will follow Him to heaven." The Mussulmans were now joined by a sepoy, who asked what all this was about. "Here we have a devil of a Christian who will not recant," was the response. "Do you kill him." The brutal sepoy, only too ready to comply, struck him a slashing blow, nearly severing his head from his body. "O Jesus receive my soul," were his last words, and he fell a martyr to his faith before the eyes of his beloved partner and companion in tribulation.

The communicants at the close of the third quarter of the century numbered 2,300. But just what work, faith and prayer these numbers represent, the reader will not easily understand. Like the foundation of a house, a great deal of work does not appear. The people of India have been described by a great authority, as "the most conservative, unchangeable, caste-bound, exclusive, inaccessible, incomprehensible, impassive race of men under the sun, with a religion of their own, of which they are devoted adherents, the most subtle, Protean, entangling, enslaving form of belief and practice ever invented by the human mind." And for a typical Hindu to break from his conservative, caste-bound, intolerant race, "requires," says a missionary, "the faith of an Abraham, the obedience of a Moses, the heroism of an Elijah, the unearthliness of a John the Baptist, the self-sacrifice of a Paul, and the overwhelming affection of the apostle of Patmos, *all in one.*"

But notwithstanding this disheartening description—and we think it not at all over-drawn—faithful and persistent work continued through a century, through three generations, must effect many and far-reaching transformations. And such has been the result. For not only have many hide-bound beliefs and customs been discarded, while not a few more are in the process of disintegration, and other and better feelings towards Christianity have arisen; but the entire thought of the native has been changed. And they who are best entitled to a hearing, claim that missions have had no little share in producing this result. Thus the movement originated by William Carey, has come down through a hundred years, increasing in volume and velocity, until it now promises to sweep away everything before it. But we must proceed with our narrative, and justify these statements.

When Dr. Wenger died in 1880, another worker, Mr. Rouse, stepped into the vacant place, and has continued his work, proving himself a worthy successor to the great linguist.

There are two native churches in Calcutta, one at Intally, with a membership of 123; the other at Colinga, with a membership of 30. Both of these are self-supporting, aggressive churches, presided over by native pastors.

There are also two English Baptist churches, which not only care for their own class, but prosecute successful work among the natives of the city. Mr. Hook is the pastor of the Lall Bazar church; ha[illegible]en pastor for a dozen years, and gives many intensely interesting accounts of [illegible]stantly recurring conver-

sions. We give one, merely as an illustration of the work going on, not only in Calcutta but in a thousand Indian cities.

"How well," he writes, "I remember one who came to me daily, not a month ago. He had left Hinduism and became a Brahmo in the unrest of his soul, but *there* he found no peace, for, hath not Jesus said, 'They shall thirst *again*, but whosoever drinketh of the water I shall give him shall *never* thirst.' And I remember the evening when first I met him. I had gone to the river-side and was sitting by the ghat after a weary walk. There was not a ripple on the water, and the river stretched away till it seemed to meet and mingle with the blue above. It was the hour of sunset, and it seemed like nature hushing itself in silent prayer before the hour of rest. The light that flooded the river banks, and fell on stream and wood, was the light of heaven, and the river was like a sea of glass flooded with the glory of the departing day; and there I tried to tell of Christ and all His wondrous love to those that sat and listened. Whether it was the beauty of the scene, or the ever-quickening power of the word of God, or the secret indwelling, overshadowing, overmastering presence of Christ that made my words to breathe and burn, I cannot tell; but there seemed an influence that we so readily recognize as the Spirit of God, an influence so sweet and sacred, and all-subduing, that to realize it is to be 'sitting with Christ in heavenly places,' and to know no greater joy. When the light had gone we rose to leave, and they followed us, and this aged man said, 'I have done many things to find peace, but I cannot find it, and I think that Christ did not die for Hindus, but only for Christians.' There came like an inspiration the words of God, and I uttered them, 'He tasted death for every man,' and my words thrilled through me as if the Spirit of God had spoken, and I bowed my head, and the tears rushed into my eyes, and I prayed in my heart to God, save this poor soul!

"Then, he replied, 'You are sure that He tasted death for every man. I am too heavily laden with sin to be saved.' Then, again, as if by a breath from heaven, the words rushed to my lips, and I thrilled through my very being, so that the young men, who were talking near, hushed their talk, and turned to me in the twilight, as the words fell in tears trembling, 'All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all.' And that was all, and I turned my face to the stars that were shining above, in mute appeal again, and cried, 'O, Lord Jesus, let this poor wanderer in.' And then we talked on until the darkness came fully on the land, but I think on that night that soul saw its Saviour, then and there, by the bank of that sacred stream, and my heart kept the light of that holy time for many an hour after.

"The next morning a native Christian preacher met me and said, 'Are you a minister?' And I said, 'Why do you ask me?' He replied, 'A Hindu gentleman said he had met a man who had shown him Christ as he had never seen him before, and he could not rest until he found that man again.' He continued, 'Help him all you can. He has been a man that we have sought to lead to Christ, but he never would come, and now he seems to be in the Kingdom of God. His wife and daughters the ladies of the zenana mission visit, and if now Christ has brought him into the Kingdom they will soon follow.' I met him again and invited him to be present at the baptism of two who were 'buried with Christ in baptism,' and his words were to me, 'I shall soon be following Christ, too, in that way.' O Lord Jesus, bring this poor soul into thy fold, and keep him safely there."

At Dacca, which is about 190 miles north-east of Calcutta, and which, from its educational institutions has been called the Athens of Bengal, are stationed three missionaries: Mr. Wright, for work among the student community, Mr. McLean for native work in the town, and Mr. Morris for work in the district. We have, however, only space to make mention of Mr. Hay's work. There is a "Gospel Hall" in the compound, built close by the road-side, and into this

Mr. Hay finds no difficulty in gathering a good audience of students, of whom there are six or seven thousand in the place. Hours every day are employed in Bible reading and conversation with students and other educated men, some of whom have manifested unusual interest. One who had first read Luke's Gospel, and then John's Gospel, expressed his feelings thus: "In reading Luke I felt the beauty of the character of Jesus so much that I resolved to put the book into free Bengali, that my friends might read and profit by it, but as I have gone through John's Gospel the feeling has grown upon me that I could not hold the pen in presence of such a character."

Another acknowledged that the study of the Bible and prayer with the missionary had much shaken, and very nearly removed, his Brahmic notions of Christ. "I see," said he, "that He is not only a man; that there is a 'something' in Him higher and other than His perfect humanity. That 'something' puzzles me. It presents itself to my intellect as Deity, but my perception of it as such is not as yet constant. Pray for me that I may approach Christ stripped of all prejudice by way of faith."

Still another in reading Luke's story was so struck and overcome by the prayer of Christ for His murderers that he exclaimed, "This is not man; this must be God. And this is the God that I need—one who will forgive even to the uttermost. This is my Saviour; I will trust Him." And the young man did trust through great persecution and trial. Thus silently but surely is the leaven working.

At Serampore the college has quite recently (1883) been converted into a training institution for native workers. This idea was prominent in Carey's mind, who believed that India's regeneration must be brought about through India's own sons, but the college work in time came to overshadow everything else. This, however, seemed a questionable good, so that the college has been remodelled. Rev. E. S. Simmers, B.A., is the present principal. The last year (1890) closed with fifty boys in the boarding school and ten students in the theological class.

North-east from Calcutta in Jessure, Jhinida, and Khoolna a very successful work is being carried on by Messrs. Tregillus, Duffadar, and Dutt. The last named is a native missionary, and he has instituted a Christian *mela* to which great numbers from the surrounding villages congregate, so that an excellent opportunity is afforded for preaching the Gospel. The same indefatigable missionary has also a trained band of singers who go from village to village publishing the good tidings by their thrilling songs. There are about two hundred native communicants in the district.

Still further east in Barisal, Madaripore and Furreedpore, a still greater work is being carried on by Messrs. Spurgeon, James, and others. There are more than two thousand native Christians in the district, gathered into well-organized churches, nearly all of which are self-supporting and aggressive.

Still further east are Mymensingh, Comillah, and Chittagong mission stations, at which—and also at Furreedpore—labor missionaries from Australasian colonies. The colonial churches have formed Baptist Foreign Missionary organizations in South Australia, Victoria, New South Wales, Queensland, New Zealand and Tasmania, and are sending out and supporting their own missionaries.

In the villages to the south of Calcutta, an interesting and aggressive work is being carried on by Messrs. Anderson and Biswas, who have more than four hundred Christians under their care.

Turning now in another direction, we reach Soory on the Ganges, 120 miles north-east from Calcutta, where there are 57 Christians; Monghyr, 120 miles further on, where there are 40 Christians, and Patna, still further on, with 53 Christians. Then passing Benares and Allahabad, stations abandoned by the Society for the purpose of consolidating their work, we reach, first, Agra, with 57 Christians, then Delhi, with 268, and, last of all, Simla, with 380 Christians.

Summing up, therefore, there are at present, as the result of the (Particular) Baptist Missionary Society's work in India, 140 stations and sub-stations; 105 missionaries (including zenana missionaries); 250 native helpers; 4,494 church members, and a Christian community of 10,385. But how many have been baptized during the century on a profession of faith, how many have been secret believers, and how many more have had the possibilities of a new life placed before them, we do not know. The reports of the work, however, tell us that 8,000 have been baptized during the last 25 years, and that multitudes more have only been restrained from publicly professing Christ by the almost insurmountable barriers in the way, and by faith we know that these few hundreds of reclaimed souls are but an earnest of the great multitude to follow, and that the day of India's regeneration draweth nigh.

There is still the story of the Orissa mission to tell—a story more than passing strange. Let the reader judge for himself.

A few score of miles to the south-west of Calcutta, and bordering on the sea, lies the land of Orissa, which has been called the Palestine of India, the Holy Land of the Hindus. For what Jerusalem was to the ancient Israelites; what Mecca is to the Mahommedans; that is Puri to the people of Hindustan. There the temple of Jaggernath rears its hideous and shameless head, and "thither the tribes go up" from the remotest part of the land, not, alas! to give thanks unto the Lord, but to give unto a shapeless block of wood that honor which belongs to the only true God. For weary centuries it was a land where the baleful fires of suttee burned; where horrid immolations under the wheels of Jaggernath's car were delighted in; where human sacrifices were a seemly thing; and where abominable gods and goddesses were adored. "Amid all the gods the true God was unknown; amid all the temples, not one was devoted to the living God; amid all the books not one made known the way of salvation; and amid all the myriads of pilgrims, not one was a pilgrim to Zion. Idolatry and obscenity everywhere met the eye, assailed the ear, and grieved the heart. To the dark picture there was no relief—no God, no Christ, no Bible, no Sabbath, no Sanctuary, no hope."

Such was the land of Orissa. Hither early in 1822 came Bampton and Peggs—the first missionaries of the General Baptist Missionary Society—with Oriya books and tracts, and with some knowledge of the language, all of which had been obtained at Serampore—hither they came full of enthusiasm, and burning with zeal to proclaim the acceptable year of the Lord. They had scarcely reached Cuttack, the capital of the land, and adjusted themselves to their new relations, when their tracts were eagerly caught up by weird characters, smeared with ashes and cow dung, and carried away to their great guru, who lived some miles distant from the capital city. Among the tracts thus obtained was one called *Dos Agga*, or, the Ten Commandments. Now, this gurn was different from all other gurus in the broad land of Orissa, for he preached against idolatry and taught the worship of one Supreme Being. The guru, upon reading the tract, was greatly delighted, for did he not recognize his own doctrine, and was it not a proof of the truth of his teaching? The Ten Commandments were, therefore, at once inculcated, becoming the laws of the little society that gathered around the revered teacher. Not satisfied, however, with teaching his disciples the newly discovered rules, the guru contemplated a wider proclamation, and sent his disciples forth to make known the new teaching. Hitherto the guru and his disciples had promulgated their doctrines unhindered, but now persecution began to break loose against the evangelists of the new teaching, and so sore did it prevail that they were driven, as a last resource, to the missionaries—Lacy and Sutton—whom they asked for advice.

The missionaries becoming cognizant of the real state of things unfolded the gospel plan of redemption. Thereupon the aged guru, keenly recognizing

the excellency of New Testament teaching, exclaimed: "My children, here is the truth, the great truth. There are gifts of rice, of clothing, and of wisdom. This is wisdom, the highest gift; rice decays, clothing perishes, but wisdom never dies. Take this, my children, and let it be your guide; all the silver and gold in the world cannot purchase this."

The children heeded his teaching and that of a greater than the guru, even the Lord Jesus, and became humble followers of the Nazarene. But the guru, unwilling to lay aside his staff and acknowledge himself a learner, drew back, attempting to retain his following by announcing himself an incarnation of Jesus and by appointing twelve disciples after the example of Christ. But his teaching had lost its magic, for it no longer drew obedient disciples after him. Yet he persisted in his strange course denouncing idolatry and teaching a spiritual worship. But he never went beyond this, never became a Christian, and died in April, 1838. In accord with his own injunction, his body was not burned in the house where he had taught. His grave still exists, but the place is now a wild and jungly spot. Legends soon sprang up so that many of the heathen came to believe there was virtue in the place, claiming that miracles were performed there.

The disciples were wiser than their master, and of these we shall now proceed to give a brief account.

The first to break away from the old teaching and to accept Christ was Gunga Dhor, a high caste Brahman. He had been chief reader among the disciples, and had been most active in spreading the Ten Commandments. It was a sore trial for the high caste man to turn away from his old master, from his friends and family, and to forego all worldly prospects, while persecution loomed up before him, but he proved superior to his surroundings and professed Christ in baptism, March 23rd, 1828. He became a zealous advocate of the faith, preaching the gospel with telling effect through the entire region over which he had carried his earlier doctrine. He died, aged seventy-three, in November, 1866.

The next disciple to leave his master was Rama Chundra, a man of property and position. But at the command of his guru he had given away his goods to the poor. He proved a genuine convert, preached the new faith and mightily recommended the new religion.

A third disciple followed, breaking through all the restraints of idolatry and caste, but only after a struggle of five years. The break then became general. Many more followed, both men and women. One of the latter, upon being asked what were her feelings toward the Lord Jesus Christ, answered, with glistening eyes and strong feeling: "Oh, that name! it is sweet to me as the opening of a most delicious fruit: it yields a sweet perfume."

The first Christian marriage, which was that of a widower of thirty to a blooming bride of sixteen, was celebrated November 20th, 1832.

The first orphan asylums were established at Cuttack in 1836, and the mission press two years later.

As we have seen, Mr. Bampton and Mr. Peggs were the first missionaries of the society. Mr. Bampton was ordained at Loughborough, May 15, 1819, and Mr. Peggs at Wisbech a few days later. Mr. Ward, of Serampore, was then in England, and wrote to the secretary that he would be very glad of the company of the missionaries to India, and that he would assist them in the voyage in Bengalee. The missionary band, in company with Mr. Ward and Mrs. Marshman, sailed May 28th, and arrived at Madras September 24th, and at Serampore November 15th. Their field of work was to be one of the following: Assam, Punjab, Central Hindustan, or one of the great Eastern Islands. The first was considered by the committee to be the most eligible, the last the least advisable. But none of these places was chosen, for Assam was in an unsettled state, while other reasons prevented the choice of either of the remaining places, and thus it came about that Orissa was selected, and thither

the missionaries, in June 1822, proceeded. Other missionaries soon followed, the Laceys in 1823, the Suttons in 1825, Joshua Cropper in 1828, the Browns in 1830, and many others during the succeeding years—in all sixty-eight missionaries have been sent out. The Divine approval seems to have rested on the work in Orissa from the beginning, but it was specially manifested in 1857 and 1866.

The former year was that of the terrible mutiny when one hundred thousand sepoys were in rebellion against the government. Orissa was preserved in a remarkable way. For many years Cuttack had been garrisoned by *Madras* regiments. But there was a single exception, when, two years before the mutiny, a Bengal regiment was sent to Cuttack, and it was the *Bengal* regiments that mutinied. This 53rd Bengal regiment—the regiment that joined in the committal of the unheard of atrocities at Cawnpore—proved a quarrelsome one, and was constantly embroiled in quarrels with people of the place. And thus serious differences arising between the civil and military authorities, a peremptory order came for the regiment to be removed. The orders were very distasteful to the commandant and the officers, but they were obliged to obey them; and they left Cuttack for Cawnpore a few months before the mutiny.

The latter year, 1866, was one made terrible on account of the sore famine that prevailed, during which one fourth of the population of Orissa died of starvation. Yet it is not known that a single Christian perished, for "the eye of the Lord was upon them that feared Him, upon them that hoped in His mercy; to deliver their soul from death, and to keep them alive in famine."

In 1875, the great temple of Jaggernath, that was fourteen years in building, and had stood the wear of seven centuries, was discovered to be in a dangerous state of disrepair. And quite recently the government has issued an order to the effect that the dangerous portions, unless repaired, be closed to the public. Hindu interest is being aroused, and an attempt is being made to avert the coming of the evil day, to stay the fall of the great Jaggernath, but "coming events cast their shadows before," and the hour will come when not one stone will be left upon another.

Already many changes for the better have resulted from the inflooding light. For example, government interference with Christian missionaries, government connection with idolatrous institutions, civil disabilities of converts, the Suttee, immolations under the wheels of Jaggernath's heavy car, hook swinging, and human sacrifices—these have passed away.

The future is big with hope, and future historians will have great events to record. Only a few years ago a member of the Brahmo Samaj attacked a native preacher in one of the bazaars at Cuttack. "I do not object," said he, "to what you say about God. I approve of it; but I don't want to hear about Christ. Never speak of Him." "Never speak of Christ!" exclaimed the preacher. "Never speak of Him who died for us! I *must* speak of Him. I *will* speak of Him till my last breath!" "Ah, well," was the reply, "if you make mention of His name, you must expect reproach, and stripes, and persecution." "Be it so," returned the preacher, undaunted, "come reproach, come stripes, come suffering, Jesus shall be my theme, for He died for our sins."

And now to sum up the work of 75 years in Orissa, there are at present 20 stations and substations, 14 missionaries, 20 native preachers, 27 day school teachers, 694 pupils, 93 Sunday school teachers, 920 Sunday school scholars, 1,385 church members, and a Christian community of 3,689 souls.

II. CEYLON.

The work in Ceylon was begun in 1812, by Mr. Chater, who labored in connection with the Ceylon mission until his death in 1827. From time to

time other missionaries were sent out, so that the mission has been continued with little interruption until this present year, 1892, which makes four score years—the lifetime of man—since its inception. At no time during this long period has the mission been strongly manned, and therefore the work has progressed rather slowly.

Yet, Dr. Lechman, in his tour of inspection of the Eastern missions of the Society in 1850, remarked of Ceylon, "I saw enough to fill my heart with gratitude, and to urge the society onward in the work of the Lord. I was not prepared for the gratifying scenes that burst upon me in my visit to the jungle."

In 1873, there were 19 Baptist churches with a membership of 643.

The mission stations are Colombo, Kundy, and Ratnapura. The last named place, however, is without a resident missionary. The European Baptist church at Cinnamon Gardens, in Colombo, is in a flourishing condition, being not only self-supporting, but interested in native work. The membership of the church is 150. In the native work there are 3 missionaries, 22 native preachers, 56 day school teachers, 3,370 pupils, and 924 communicants.

The leaven is thus working, and the followers of Buddha no longer look with contempt on the exertions of the missionaries, but feel compelled to enter the arena of discussion. "What made you give up Buddhism?" asked four priests of a convert. "A few years ago," was the reply, "I felt that I was a sinner, and sought salvation in Buddhism, but without success. I sought it in the religion of Christ, and there I found it to my satisfaction, and surrendered my heart to Jesus; and am now enjoying 'the peace of God which passeth understanding.'"

Thus in Ceylon, in Orissa, in Bengal, and in the North West Provinces, there are all told 122 missionaries, 375 native helpers, 6,953 church members, and a Christian community of 17,074.

And what are these few thousand converts? perchance some one may ask. "Ah!" replies Mr. Baynes, of the Baptist Missionary Society, "Across the Atlantic, when the mighty rocks that blocked up Long Island Sound—called Hell Gate—were blown up, millions of money were sunk during twenty-five years, while faithless ones pointed to piles of *debris* and a few derricks, and questioned the outcome of the whole thing. But meantime engineers had been seaming, and channelling, and tunnelling, and ramming tons upon tons of dynamite into borings this way and that, and one day a little girl touched a button, and the whole mass of rock was lifted and shattered, and the channel cleared. So in India, missionaries and Christian workers have been seaming and tunnelling into false customs, and false beliefs, and crowding in the dynamite of the gospel, which is the power or *dynamos* of God unto salvation, and some day some spirit-charged hand will touch the button of opportunity, and these systems will be torn from their age-old beds, and shivered to atoms of *debris*, which can be patiently gathered into the temple which God is even now building on Indian soil for His habitation through the spirit."

CHAPTER SIXTH.

AFRICA.

I. THE CAMEROONS.

IN the year 1840 the committee of the Baptist Missionary Society sent out two missionaries to explore, and report upon the advisability of establishing a mission in West Africa. The exploring party fixed upon Fernando Po, an island near the equator, and just opposite the mouth of the Cameroons river. Hither, accordingly, missionaries were sent, among the earliest of whom was Alfred Saker, connected with the mission for thirty-six years. But the missionaries, in settling at Fernando Po, had counted without their host, for in 1843, 1846, and 1858, the Spanish Government in pursuance of its claim to the sovereignty of the island, sent priests to stay the heresy and to establish the true church. In the last mentioned year a decree was promulgated prohibiting all other forms of the Christian religion and the mission was, in consequence, transferred to the mainland. On the shores of Amboise's Bay, at the foot of the great mountains of Cameroons a colony, called Victoria, was formed, whither came many of the Christians from Fernando Po. Twenty miles up Cameroons river, at King A'Kwa's town, a station was opened among the Cameroons people where the work at once took root and grew. Mr. Saker gives an interesting account of his settlement among these people. We follow Mr. Saker's narrative.

The condition of the natives was almost beyond description. A book they had not seen; the commonest implements of husbandry and tools of all kinds were unknown. Mr. Saker had taken with him tools to make his own dwelling. These at once attracted attention and soon several young men had learned the use of the various tools. He taught them to cut their large trees into timber, supplying saws and aiding them in the sawing until they could do it alone. He introduced implements of husbandry, such as the hoe, rake, and spade. He also introduced seeds and planted a plot of ground as an example. The natives were quick in learning and in the course of time experienced no difficulty in raising sufficient produce to meet their own wants. At Mr. Saker's first settlement among them, the total produce did not exceed three months' consumption, thus leaving a large margin of the year unprovided for, which meant semi-starvation.

In the beginning the missionary lent everything needed—spades, hammers, nails, hinges, locks, screws, and whatnot; and for a long time this lending was no better than giving, thus causing a heavy drain on the missionary's too meagre purse. "Indeed," he says, "my circumstances were for a long time on a level with the natives'; our food was nearly the same, but we were clothed and they were not."

In this pioneering work the missionary had to endure many hardships. His first dwelling was a native hut; but, his health failing, he attempted to build something better, and succeeded in getting up a frame house. Afterwards he managed to make bricks, and by slow degrees built a mission-house, chapel, and school-house.

The missionary also experienced great difficulty in acquiring the language. There were no books existing to assist him, and the natives from whom he tried to learn the language were suspicious of his motives, and, purposely, often gave him wrong words and wrong meanings. By dint, however, of perseverance and hard work he succeeded so well that he not only acquired fluent speech in the language, but also translated the Bible into the new tongue.

Other workers joined the mission and other stations were opened. The converts made at the various stations manifested a most praiseworthy zeal, showing a mind not only to help themselves but also to preach the new doctrine to others. Mr. Thompson, who succeeded Mr. Saker at Bethel Town, writes of the work at that place in 1882: "The most pleasing feature is the out-station work, carried on by the young men of the church voluntarily. One Sunday afternoon, quite unexpected by the young men, I absented myself from the chapel, and went round the different branch meetings held at the very time when the chapel itself was filled. First at the Slave Town I found two young men gathering a number of people together to a meeting under a large palaver tree. Leaving them, and proceeding a little higher up the river, we came to a native house crowded out with people, and sitting on their little stools all round the house outside, and a young man preaching so distinctly inside that we could hear him clearly where we stood at the outskirts of the crowd. Thence I went further up the river, and at the house of a young man who was formerly with me I discovered a crowded meeting, larger in number than any of the others. Thus there were four congregations at the same time in connection with Bethel station, and also two meetings at Bell Town, all conducted by young men from A' Kwa Town. To my mind, all this is simply the fulfilment of the promise of God's word. It is the harvest which must naturally come after sowing, tilling, and watering."

In the same year there were 6 stations, 8 missionaries and more than 200 communicants.

Soon, however, trouble began to brew, and the obstructions to successfully carrying on the work, on account of the Germans annexing the Cameroons, became so serious that the Society passed the mission over to the Basle Society and withdrew (1886) from the field. In the meantime, however, a new and greater work had been inaugurated on

II. THE CONGO.

Two hundred miles east from lake Tanganyika and situated on the banks of the Luapala river is Nyangwe town. Here in 1870 a white man, worn with long travel, wearied with a thousand 'palavers' with trying natives, and weakened by frequent attacks of fever, waited through days and weeks and months —waited for boats; bargained, entreated, prayed for boats; and, as he waited, looked lingeringly down the mighty Luapala longing to explore its mysteries and to verify a theory that he had worked out about the great waters of Central Africa.

Months had been consumed, weary marches made, wet, hunger, and sickness, all borne to reach Nyangwe. But no money, no prayers could procure boats, so that the great intrepid soul that had spent a lifetime in tracing African rivers and lakes, penetrating dark forbidding forests, in deaths oft, in perils frequent, this great explorer was forced to retrace his steps to Ujiji, now miles away, that he might there receive the supplies long due. After days of marching he entered the town, but only to find that no supplies awaited him.

In the midst of Africa, sick, without men, without the means to procure them and therefore unable to continue his explorations, yet burning with a consuming zeal to press forward, in Ujiji town on the eastern shores of lake Tanganyika, hundreds of miles from the coast, waited the great pioneer.

And as he waited there marched into the town at the head of a large company of men another white man, who had been commissioned to find and if possible bring back the lost explorer, for he had been unheard of for two years. There the two men met, and after continuing together for a time parted, the younger man to return to the place whence he had set out, while the other remained behind to continue his explorations and open Africa to the light of the gospel.

Setting out again he pressed eagerly forward towards his old rendezvous at Nyangwe and had reached Ilala on the southern shores of lake Bangweolo, when he found himself unable to proceed further. The last days of travel had been full of racking, excruciating pain, so terrible that the indomitable will sank under it. His life had been running out fast and was now in the departing. Kneeling at his bedside with a last prayer for the dark continent he breathed out his soul, and was found dead, but still kneeling, by his faithful servants. David Livingstone had died with his work uncompleted, but his mantle fell upon another—upon the younger man who had found him while resting and waiting at Ujiji. Taking up the work as it had fallen from the hands of the sainted hero, he plunged into Africa resolved to solve the problem over which the earlier pioneer had labored. The solution consumed three years, involving a march of 7000 miles, indescribable hardships, and the loss of many lives. But the younger man solved the problem and Central Africa lay open to Christendom. For when Henry Moreland Stanley arrived at the mouth of the Congo in 1877 it was then known that this river was the entrance to Central Africa, a region of 1,300,000 square miles in extent, with a population bordering on 50,000,000.

Already on the east coast missionary stations had sprung up in the wake of Livingstone and Stanley, on lake Nyassa, lake Tanganyika, and lake Victoria Nyanza. It now remained to enter Africa from the west, follow the great river highway, and form a chain of stations to connect with the line proceeding from the east.

Robert Arthington of Leeds, who had long studied the African problem, was deeply interested in mission enterprise, having already contributed large sums to the work on the eastern coast, and now wrote to the committee of the Baptist Missionary Society offering to contribute £1000 towards work on the Congo, beginning with San Salvador. This place is the capital of the old Congo kingdom, a large extent of territory to the south, and near the mouth of the river. The committee gladly accepted the offer and deputed two of their missionaries, laboring at the Cameroons, to explore the Congo country. Messrs. Grenfell and Comber, the missionaries chosen for the work, responded most enthusiastically. "We are not our own," said they, "nor are we in Africa for our own purposes or ends; and in all our movements, especially in such a deeply important one as we feel this to be, we look up to the gracious Master to fulfil His promise, 'I will guide thee with mine eye,' and make 'all things work together for good.'"

Setting out in June, 1878, they proceeded to Banana, thence 100 miles up the Congo, at which point they left the river and journeyed 90 miles inland, reaching San Salvador in safety. Here they were heartily welcomed by the king of the Congo country, and had full liberty accorded them to teach and preach Jesus Christ.

After a stay of three weeks at San Salvador, the missionaries turned their faces towards Stanley Pool, a lake-like expansion of the Congo and 320 miles from the mouth of the river. They made good headway until they reached Tungwa, where they received a welcome similar to that accorded at San Salvador. But though the king of Tungwa was thus favorable, he could not be brought to consent to their going farther inland. There was accordingly no alternative save turning back to San Salvador. Mr. Grenfell now returned to his work at Cameroons, while Mr. Comber proceeded to England to consult with the committee as to further procedure.

The action of the missionaries in opening a station at San Salvador was confirmed, and Mr. Comber with Mrs. Comber and Messrs. Hartland, Crudgington and Bentley, was returned to the Congo with full instructions not only to prosecute the work at San Salvador, but also, as far as practicable, to take steps to open up new stations along the Congo. In due time the party arrived at San Salvador without mishap, but had not been there long before Mrs. Com-

ber, the first victim to the climate, died. This was a heavy blow to the leader of the party, but a week later he was attempting the road to Stanley Pool.

After thirteen or fourteen fruitless endeavors to reach the place, in one of which Mr. Comber was shot, but happily recovered from the wound, it was resolved that the company divide into two parties, and proceed to the Pool, one band keeping to the southern bank, while the other was to cross the river and attempt the road along the northern bank. Bentley and Crudgington took the latter road, and were alone successful, reaching the Pool in 21 days from Vivi.

The way was now opened, and in a very short time we find stations at Underhill (Tunduwa), Baynesville (Vunda), Wathen (Ngombe), and Arthington (Stanley Pool), lining the southern bank of the Congo, in the order mentioned, the last serving as a base for forward movements upon the Upper Congo, which stretched into the interior a navigable waterway as far as Stanley Falls, a distance of 1060 miles. The Belgian expedition, under Mr. Stanley, was also pushing into the interior, and up the river, planting stations at suitable points. With money and men at his disposal Stanley could move forward as fast he could clear the way, and plant his stations. The missionaries watched his steady progresss, but with an almost inexpressible eagerness that he should not lead the way. "It will be a lasting disgrace," wrote Bentley in an agony of impatience, "if the Belgian expedition, hunting for ivory and rubber forsooth, gets ten years ahead of the Baptist mission seeking to win jewels for a Saviour's crown."

But the way was clearing. Mr. Arthington came forward with a contribution to build a steamer for the Upper Congo. The contract was given, and in a very brief space of time filled, so that Mr. Grenfell, who had been superintending its building, and had acquainted himself with its mechanism, was soon on his way to Africa with the new steamer, which had been called the Peace. With Grenfell was associated Mr. Doke, from Regent's Park College; but Mr. Doke died within three weeks after arrival in the country. Alas, lives were precious and could be ill spared; but wrote Mr. Comber, "'None of these things move me' said the grand old apostle. Do we count our 'lives dear' unto us? Yes! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. 'He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.' Precious loss, and to be envied, for He giveth life more abundantly. To have had a hand in the reformation, was it not worth a martyr's stake? Livingstone in his lonely wanderings, hungry and feverish; Pattison living his life of constant peril among wild uncertain savages, to fall at last stricken with clubs and arrows—had they anything to regret? Did they make a mistake? Was it worth it? Ay! had it only been to have had a hand, however small, in the glorious work. Be it for twenty days, or twenty years, as our Master who knows best, shall see fit. Here we are if Thou wilt have us, Lord, only give us grace to be valiant, faithful and true. Rather than damp any missionary enthusiasm among our young men in the old country, it should lead to a consecrated rivalry, who is going to be chosen in Doke's place."

Comber could not for a moment forget the Congo and the perishing millions dwelling in its valley. His face was turned towards reaching the interior. This was his dream sleeping and waking. Further on in the same letter he wrote in impassioned strain: "As I look forth from my window up this mighty Congo river, Dover cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water, wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone, and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No

missionary, not even a European, right away to the great lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom none have yet told him. There is a work for us, brothers—a work grand and glorious to suit any—the most enthusiastic among us. *Seven more men, then*, and we can try to carry it on; 'seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint'; men with plenty of common sense, zeal, and determination; devoted and earnest, putting their hands to the plough determined not to look back; humble yet ambitious; men who will lose themselves in their work; gentle, patient, long-suffering, with the refined courtesy recognized by black savages almost as much as by London society; men strong in body and in soul. *Seven!*"

With such men as Comber, Grenfell, Bentley and Crudgington, nothing but forward, lining the Congo with stations and preaching the gospel to the unreached millions, could be the watchword. Indeed, the motto of the Congo Mission was: "There is much land to be possessed," and Livingstone was the great ideal. Enthusiasm prevailed in home councils, spread to every Baptist home in England, and volunteers were forthcoming. The steamer was launched and turned up the stream, and the forward movement pressed with vigor. It was resolved to cover the 1060 miles between the Pool and Stanley Falls with ten stations, and then may we throw stations out upon lakes Muta Nzige and Albert Nyanza, thereby making connection with the movement on the lakes from the east. The idea—*eleven hundred miles*—fourteen hundred from Banana—of country with a blazing line of light all the way, was inspiring, thrilling.

But it was pioneering work from Banana to the Falls—an exploring of new countries—a settling among new and strange peoples—a costly experimenting with untried climates—a constant advance into the *unknown*. Little marvel, then, if such an undertaking involved an almost extravagant waste of precious life. But those that fell died triumphantly, while the living were nerved to greater efforts.

Mrs. Comber had died at San Salvador in 1879, Mr. Drake had died at Underhill, February, 1883, and now Mr. Hartland in May and Mr. Butcher in October of the same year pass away.

Upon tidings of Hartland's illness reaching Comber at Stanley Pool, he at once hastened to Baynesville to attend his friend. Comber and Hartland—Tom and John as they familiarly called each other—had worked together in England, and their friendship had deepened and strengthened under the hard, trying, pioneering Congo work. "Poor Gwennie! Poor mother! moaned the dying Hartland as his friend Comber leaned over him, "Poor Gwennie! Poor mother! oh it does seem so hard. Only four years of rough pioneering work, and all preparatory; so little of the real missionary work yet. Oh, I cannot understand it." But, he added shortly after, "He knows best," while his last words were, "Christ is all in all." Comber wrote to the mother and Gwennie, and the home friends—wrote the sad news as only he can who writes of a friend.

Mr. Butcher had written, upon the death of Mr. Drake, "We have come out to Africa to *do*, and if God so wills it, to *do* and *die*." His tremendous energy soon wore him out, fever seized him and laid him low.

Sidney Comber, after a brief year's service, died in 1884; MacMillan, Cruickshanks, Cowe and Cottingham in 1885; Maynard in 1886; Darling, Shindler, Miss Shearing, Comber, Whitely and Biggs, in 1887.

Comber had been taken ill at Matadi, but a special steamer being placed at his disposal, he was removed to Banana. There he was placed on board of a German steamer, the *Lulu Bohlen*, in charge of Mr. Scrivener, and it was hoped that a sea voyage would restore him. At first he seemed to improve, but later he began to sink, grew gradually worse, until all hope of his restoration had gone. During his last moments, Rutherford's hymn was on his lips:

"Oh Christ, Thou art the Fountain,
The deep spring-well of love,
The springs of earth I've tasted——"

He died 27th June, while the ship was lying at anchor off Loango. The next morning the ship put into Mayumba Bay, and there on shore "we buried him. A plain white marble cross marks the spot, and tells the story of a pure, brave and gentle life. Thus had fallen the enthusiastic, trusted and tried leader. It was a stunning blow to the mission, and many hearts were made sad when the heavy tidings reached England.

Others have fallen since, but may we not now hope that the mission has passed through its testing time, and that the period of dark overshadowings is past?

The line of stations has now been extended 700 miles into the interior. Starting at Stanley Pool and following the Congo stream, we come to Bolobo, 200 miles distant; continuing our course up the river, we reach Lokolele, 100 miles beyond Bolobo; Munsembi, 200 miles beyond Lokolele; and Bopoto, the most advanced of all mission posts, 200 miles beyond Munsembi.

And now what of the results? Have the Africans for whom Christ died, and to whom in carrying the gospel so many lives have been sacrificed—have the Africans responded to the message? Have their minds, darkened by centuries of superstition, been able to receive the light?

It is now nearly six years since the first native, William Mantu Parkinson, was baptized at San Salvador. Later, special meetings were held at the same place, during which two or three hundred people manifested the deepest interest, many giving evidence of a change of heart. Reception, however, at first must be a slow process, so that up to present writing not many have been baptized, the church at San Salvador numbering 33 members, at Wathen 10, and Balolo 5. But the work is progressing most encouragingly, and now that a good deal of the pioneering work at the earlier stations is over, the missionaries can give themselves more fully to evangelistic labor.

Besides the English Baptist mission, there are at work on the Congo, the American Baptist Missionary Union, of which we shall write later, Bishop Taylor's Mission, the Swedish Missionary Society, and the Balolo Mission. Thus, the response of the Christian world to the call that came when Livingstone fell, and when Stanley reached Banana after 7000 miles of travel through the dark continent, has been prompt and soul inspiring. The English Baptist Mission has, including wives, 36 missionaries, but of the early pioneers, Grenfell and Bentley alone remain. Both of these are still leading the way into the heart of Africa. We close this brief sketch with Grenfell's closing words at the Autumnal meetings in 1891:

"In the name of Comber, and of Doke, of Hartland, and of Butcher, and of all the brethren whose names make up that long, sad list I remember so well, I pray you that, having put your hands to the plough, you look not back. Ethiopia is still stretching out her hands, and at many a point is wondering how it is that Christians are so slow to respond; and Christ, our own dear Lord, still waits for the obedience of His disciples, that He may manifest Himself in saving grace and power, and heal the wounded heart of Africa."

CHAPTER SEVENTH.

CHINA AND PALESTINE.

I. CHINA.

CHINA is, undoubtedly, the greatest heathen country in the world—greater than India, which holds a hundred nations within its boundaries; greater than Japan, the sunrise kingdom; greater than the dark continent, which is eliciting world-wide interest, and is being penetrated to its innermost recesses by bands from the north and the south, from the east and the west.

China has eighteen provinces, with every province a kingdom; has a history going back forty centuries, antedating that of Rome by a thousand years; a continued existence that has survived the changes of time, outliving that of Assyria and of Babylon, of Persia, of Greece and of Rome; achievements—her great wall, canals, literature, and system of government—that place her in the first rank among the nations; and a people thrifty, enterprising, and the greatest colonizers in the world.

India's greatness is of the past; but China's continues into the present; India is a mingling of races; but China is a single great people; India has no inherent ruling power; but China's own kings sit on her throne and bear sway over her multitudes, which outnumber those of India by one hundred millions, and those of Japan by ten times.

The trio at Serampore while laboring in India did not forget the claims of China, though at that time closed to foreigners, for Dr. Marshman, as we have seen, gave eighteen years to a translation of the Scriptures into the Chinese language.

No mission to China, however, was undertaken by the Society until the year 1859. In that year Messrs. H. Z. Kloskers and C. J. Hall, both acquainted with the language and for some years laboring in the country, offered their services to the Society and were received as its missionaries. Chefoo was fixed upon as the sphere of labor. For twenty years the missionary force was very meagre, for the Society did not *begin* to send any considerable reinforcements until 1880, and it was not until July, 1883, that the committee passed a resolution to equip and send out fourteen additional missionaries, raising the entire force to twenty. This number has been sent, but on account of development in the work an appeal is at present being made for additional reinforcements.

In the beginning the missionaries confined their attention to Chefoo and its immediate vicinity. Chinese were not tolerant of foreigners pressing into the interior, but little by little this feeling wore away so that now, with few exceptions, the missionary may preach in any of the eighteen provinces. In 1870 a medical missionary was added to the staff and medicine frequently opened a way where nothing else could. Mr. Kitts in the report of 1884 recounts some interesting cases, one of which was a young man, an only son and his mother a widow. He was poor but showed his gratitude by presenting Mr. Kitts with a long red scroll on which was beautifully written the following:

"Young Tsin Ting stood all alone in the world, with two generations of widows to provide for. In an unlooked-for moment he received wounds which endangered his life. In this condition he could do nothing but bemoan his unlooked-for misfortune without any hope of recovery.

"Mr. Kitts, a minister and a teacher, who was formerly a talented man in the west, but had come to give healing to the east, came himself to the rescue and applied healing medicine. As soon as his hands touched the wounds it was like the returning of spring—the pain was lost, the open wounds were closed,

and immediately there was improvement. It was not until then that we knew he held the power of restoring life in his hands. Thus the mercy which Siz received is like unto the mountains in height. Therefore I have engraved gratitude on my heart and tongue. It is now possible for me to have a son and my mother a grandson. This generation may not end and this family need not perish ; and all given through the mercy of the teacher. Therefore I keep gratitude constantly in my heart, and pray for him a life as long as that of the evergreen pines."

This and similar cases smoothed the way so that the missionaries succeeded in getting a house where they had failed before.

China has also had many terrible visitations by famine. One such occurred in 1876-1878, which carried away five millions of people. The missionaries were instrumental in saving multitudes from starvation, and their self-denying and charitable service recommended the gospel they preached more powerfully than all their preceding years of toil. Interest in the new doctrine was at once aroused, people of all classes presenting themselves as inquirers. From that time the work in Shantung has been most prosperous, the communicants now numbering 1196, as many as 235 having been baptized during the last year.

During 1889 another famine broke out which carried off multitudes, notwithstanding the most strenuous and untiring efforts to afford relief. The missionaries were the almoners of £40,000, doling out famine rations to nearly 200,000 people, and this continued for several months. The missionaries' connection with the famine relief brought them into intimate relations with all classes and contributed much to incite interest in the gospel.

Since 1880 the baptisms in Shantung have been as follows : 162, 235, 360, 350, 178, 88, 87, 58, 100, 235, and it is confidently expected that as many as 400 will be baptized during the current year.

Nor has there been undue striving after numbers at the expense of quality. The converts are by no means rice Christians. Mr. Jones, mainly through whose earnest appeals the missionary force has been increased, wrote in 1881, stating their principles of work as follows : "*We start from the position that the Gospel has an inherent power to move its subjects towards the support of such institutions* as are suited for all periods of its reception. Experience has proved that both here and elsewhere. The necessity of nursing native Christians, at the expense of foreigners, if they be sincere, is a figment of faithless fear and fancy."

Since the enunciation of this principle ten years have passed—a period during which there have been large accessions—and the result may now be stated. There is at present a missionary in charge of the church work comprising sixty-six stations, Mr. Bruce ; under the missionary comes the old native pastor, now sixty-two years of age ; and then over the six districts, into which the whole church area is divided, six ordained men, one in each, elected and paid by the native church with a regular system of subscriptions ; these six assistant pastors are in turn assisted by sixty-six station leaders, duly appointed and authorized but voluntary and unpaid. The latter do more or less preaching outside their own stations and are the organized aggressive force of the church.

This church work is superintended from Tsing-chu-fu, one of the three mission stations in Shantung. Besides Mr. Bruce, there are five other missionaries at Tsing-chu-fu. Dr. Glover who visited the mission in company with Mr. Morris, in voicing the missionaries' appeal for additional laborers, thus describes the work of these five. "One," he said, "is a college tutor, magnificently doing his work with 20 students, with 137 men coming in for six weeks' training last spring, and 100 other men for six weeks' training last autumn—different sets of men. Each little knot of Christians has its own unpaid leader, generally a deacon unpaid and a Sunday school teacher, and it was 237 of these that last year came in for special training. That man—Mr. Whitewright—has exhausted his strength in the work. No. 2 is the Boarding-school master. His wife—splendid speaker in Chinese and an admirable teacher—helps him. He is in-

spector of schools also for the mission. They both do splendid work. The third man is a business man. His time is occupied with cash and accounts three days and a-half in the week—he gives the rest to the mission. The fourth man is a doctor—his wife is also a qualified doctor. They see from 16,000 to 20,000 patients annually—they have not much time left. The fifth man is one who is set to work the city itself, to strengthen headquarters. There is one man left (Mr. Bruce) for 66 stations in a district like Yorkshire. Of course he is helped by the service of the others. Every Sunday he is helped by the students, he is helped by the leaders, and by a few evangelists. But our European brethren can only make a visit to each station once in six months. For there are no trains, or trams, or cabs—or roads—in China. Things are as primitive as they were in the days of Abraham. It takes three or four hours to go ten miles."

This is an excellent description of the work being done at Tsing-chu-fu. Chow Ping is a second and more recent station; while Chi-nan-fu, a third station, is most recent of all. These three stations cover the work in Shantung, for which there are thirteen missionaries—three, at present writing, being on furlough.

Mission work is also being vigorously prosecuted in the province of Shensi, which borders on Shantung to the north-west. There are three stations in this province. Faithful pioneering work has been done, but no great ingathering has as yet resulted, the church numbering twenty-nine members only.

The statistics for the whole mission are 122 stations and sub-stations, 21 missionaries, 18 native evangelists, 66 native assistants, and 1225 communicants.

II. PALESTINE.

In 1885, the Baptist Missionary Society assumed the conduct of the Palestine mission which had previously been under the superintendance of Dr. Landels, of Edinburgh. The principal station of the mission is at Nablous, and the missionaries are Mr. El Karey, Mrs. El Karey and Mrs. El Karey's sister.

A most important part of Mr. El Karey's work is that of carrying the gospel to the Bedouin Arabs who are scattered over Palestine. Mr. El Karey, before assuming the duties of a missionary, had travelled many years about the country as a guide to travellers, so that he was well known to many of the princes of the tribes. Still, as there are many tribes to whom he is not known, and, as the country is infested with robbers, his journeys are not without perils. For instance, on one occasion, as he was making his way through the country, he came suddenly upon two armed men. They were robbers and at once aimed at him, saying, "Give up all you have or you are a dead man." Mr. El Karey approached them, saying, "What do you want, my friends?" "All you have," was the reply. "All right, all right, friends," and at once dismounted, adding, "Do you want my trousers?" The robbers stared at him and said, "What are you?" He answered, "I am Christ's servant, going about teaching, and, if possible, with God's help, to heal diseases." "Then it was you we heard of staying in yonder encampment, speaking and giving medicine to those who were sick?" "Yes, it was I," answered the missionary. "Well then," said they, "mount your horse and go in peace."

Mrs. El Karey devotes much of her time to mothers' meetings, visiting the sick and superintending the Sunday-school; while Miss Ada Roper devotes herself especially to work in the girls' day-school.

The work seems to be quite prosperous, the membership in 1887 being 21; in 1888 it had increased to 60; in 1889, to 75; and at the close of 1890, to 156.

Thus the work begun by Carey 100 years ago has extended over India, Ceylon, Africa, China, and Palestine; while Carey himself is to-day represented by 211 missionaries, working or superintending work from 415 stations; and

his first convert by 166 native evangelists, 256 day-school teachers, 379 Sunday-school teachers, and 8,289 converts; and the first contribution to foreign missions of £13 2*s.* 6*d.* ($65) has swelled to £83,353 13*s.* 6*d.* ($415,000) in 1891.

"The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof."

CHAPTER EIGHTH.

ADONIRAM JUDSON.

ADONIRAM JUDSON, the apostle of Burma, and "whose career forms the main artery of all American Foreign Missionary endeavor," was born at Malden, Massachusetts, on the 9th August, 1788. In his early years he evinced predilections for the great missionary work which he afterwards inaugurated, and of which he was a moving spirit for nearly forty years. For at the tender age of four he used to gather about him the children of the neighborhood, and go through the form of a service. On these occasions he invariably gave out his favorite hymn: "Go, preach my Gospel saith the Lord." But as he grew to manhood these impressions seem to have faded away, for, at the time of his graduation, at the age of nineteen, he had drifted into Deism. These views, however, did not long abide with him; and his conversion came about in a remarkable way.

It was during a ramble through the Northern States that on a certain occasion he found it necessary to put up over night at a country inn. His room joined that of a sick man, whose groanings were quite audible. The landlord had told him the man was in a dying condition, and that he was not expected to live till the morning. This thought of a mortal passing into eternity solemnized him, and, do what he would, he could not quiet his perturbations. He rallied himself soundly over his weakness, as he expressed it, and fortified himself by imagining the indifference which his intimate and brilliant friend E—— would manifest under similar circumstances.

The morning dawned, and, in passing out, he inquired after the sick man, whereupon he was informed that the man had died in great distress during the night. His interest led him to ask the man's name, and upon being told that his name was E——, his intimate friend and leader in the Deistic circle, his perturbations returned in full force, and he quitted the place with impressions that never left him until he found peace in believing. This was in November, 1808.

His interest in foreign missions dates from his reading Buchanan's "Star in the East," a sermon on Matthew ii.: 2, in which he depicts the great work done in the East through the preaching of the Gospel. Judson was thoroughly moved, and, in six months, the great missionary idea was born in his soul. "Where there is a will there is a way." Judson possessed the "will," and eventually found the "way" to the foreign field. There was no society, at that time, in America, to which he could offer himself and which would ensure his support abroad; but, at his solicitations and those of the young men associated with him, a society was organized which accepted them as its missionaries. That society is now the well known American Board of Commissioners for Foreign Missions. The way was now opened, and on the 19th February, 1812, Judson embarked with his young wife on the brig *Caravan* bound for Calcutta.

On New Year's day, 1811, in anticipation of the future, he had written to his betrothed, "What a great change will this year probably effect in our lives! How very different will be our situation and employment! If our lives are preserved and our attempt prospered, we shall next New Year's day be in India, and perhaps wish each other a happy new year in the uncouth dialect of Hindustan or Burmah. We shall no more see our kind friends around us, or enjoy the conveniences of civilized life, or go to the house of God with those that keep holy day; but swarthy countenances will everywhere meet our eyes, the jargon of an unknown tongue will assail our ears, and we shall witness the assembling of the heathen to celebrate the worship of idol gods. We shall be weary of the world, and wish for wings like a dove, that we may fly away and be at rest. We shall probably experience seasons when we shall be 'exceeding sorrowful, even unto death.' We shall see many dreary, disconsolate hours, and feel a sinking of spirits, anguish of mind, of which now we can form little conception. O, we shall wish to lie down and die. And that time may soon come."

They were now afloat on the great ocean with this anticipated future before them. But whither they were finally bound they knew not. Their appointment had been "to labor in Asia, either in the Burman Empire, or in Surat, or in the Prince of Wales Island, or elsewhere, as, in the view of the Prudential Committee, Providence shall open the most favorable door." The Newells, appointed at the same time, sailed with the Judsons, while Mr. and Mrs. Nott, Messrs. Hall and Rice, followed in a later ship.

In due course of time the missionaries arrived in Calcutta; but they were not permitted to settle in the country on account of the unfriendly attitude of the East India Company. In spite of all entreaty and expostulation they were forced to quit India, and were thus again afloat on the deep, with their future course to be shaped by events. Add to this that the Judsons and their associate, Luther Rice, owing to a change of views on the subject of baptism, were no longer in connection with the Society that sent them out, and that no American Baptist Society existed to support them, and their future became more uncertain still.

Arrived at the Isle of France, Luther Rice took passage for America to advocate the formation of a Baptist Foreign Mission Society. The Judsons returned to Madras. But, upon landing, the machinery of expulsion was again set in motion, so that they hasted away by the first steamer that sailed. This was the "crazy old vessel" *Georgianna*, and its destination was Rangoon. Burma was then ruled by a despotic Eastern tyrant, and they might well shrink from entering his dominions and placing themselves in his power; yet, they preferred Rangoon to America, and preaching in a Burman zayat to "the biggest church in Boston."

They had not over-estimated the difficulties, nor drawn an over-dark picture of what they might have to endure. Ten years in Rangoon more than realized every anticipation—ten years of life and labor passed amid the most trying and discouraging circumstances. With a teacher that knew no English, with no grammar and no lexicon, they entered upon the study of the language. As soon as the language was in a measure mastered, Judson began the work of translation. The Burmans were a reading people, and the missionary longed for the printed Scriptures. "Where are your sacred books," was the common inquiry? And Judson set to work to produce them. Yet, though he pursued this work of translating the Scriptures and the preparing of tracts, he did not neglect preaching, but improved every opportunity to converse with the people and to commit to them the priceless treasure in his possession.

Alone he and his wife toiled on. Four years passed before they found their first sincere inquirer; and when found he appeared but to pass away into an unknown region, and what eventually became of him none ever knew. For seven years after quitting their native land they toiled and waited for their first

convert. Moung Nan, the first Burman to accept the Gospel, was baptized on the 27th June, 1819. Two others soon followed. Then came the teacher, Moung Shwa-gnong, who evinced a deep interest, and began to inquire the way of life. But tidings reached the Viceroy's ears, and the startling "inquire further" scattered every inquirer, and sent a cold chill to Judson's warm heart. The fear of the terrible "Iron mall" stopped his work.

There was no resource left but to go to Ava and beard the lion in his den. The Houghs, Wheelocks, and Colmans had in the meantime arrived. The Houghs were in Calcutta; the Wheelocks had gone; the Colmans alone remained in Rangoon with the Judsons. Leaving Mrs. Judson and Mrs. Colman behind, Judson and Colman proceeded to Ava to solicit audience with the great king. They went, waited, presented their plea and their books, but the "golden ears" were deaf. "Why do you ask for such permission?" said the minister in attendance, interpreting the silence of his master. "Have not the Portuguese, the English, the Mussulmans, and people of all other religions, full liberty to practice and worship according to their own customs? In regard to the objects of your petition his majesty gives no order; in regard to your sacred books, his majesty has no use for them; take them away."

Sad at heart they returned to Rangoon, where they gathered their disciples about them, and told them the result of their visit. The missionaries must abandon the place. The disciples, however, showed no dismay over their unfavorable reception at court; but they manifested great distress at the prospect of losing their teachers, and pleaded so piteously for them to remain until at least there were ten members, that the cause might spread of itself; and Judson's life was so bound up with Burma, that he and Mrs. Judson remained behind while the Colmans proceeded to Chittagong, in British territory to prepare a retreat against necessity.

The work thus continued and met with varying success until Judson had baptized his eighteenth convert. This was the 21st August, 1822, more than nine years after his arrival at Rangoon. But now the Houghs had returned; the Prices and the Wades had come out; and Judson, ever pressing on to the "regions beyond," turned his mind towards Ava. The way, moreover, was smoothed by Dr. Price's coming, whose medical knowledge was only known to be coveted at the palace. The two missionaries, therefore, set out for the city of the "Golden Feet," where, upon arrival, they were received with great favor. Judson was in high spirits, and, as soon as he had secured a mission site, returned to Rangoon for Mrs. Judson.

On the 13th December, 1823, Mr. and Mrs. Judson set out for Ava. In six weeks they arrived at the capital, only to find Dr. Price out of favor and to hear ominous mutterings of approaching war with the British. Within less than six months Judson and Price were inmates of the terrible death prison. All communication with Rangoon was cut off, and no word could pass beyond the interdicted line regarding the fate of the Ava missionaries. Mrs. Judson alone could have written, but her anxiety and hardships were such that she almost forgot she had any friends in America. And so, for twenty-one months, the missionary world was held in suspense, waiting for tidings and hoping against hope.

During that long period Judson and Price experienced all the horrors of indescribable prison treatment. It was verily "replete with terror," and none can read the narrative without being profoundly moved. The death-prison was one large room, without door or window, covered with thatch, and dependent for ventilation upon the crevices in the boards, and the sliding panel through which the jailor entered. It was never purified, and the reeking and nameless abominations of the place were almost beyond human endurance. No adequate conception can be given of this place of horrors. The close, stifling heat, the filth of the place, the herding together of criminals of every dye, the merciless cruelties of the jailors, the daily sight of inflicted torture, the grinding of

heavy fetters, the suspense attending every change of treatment—all tended to a culmination of wretchedness indescribable.

Mrs. Judson pleaded day after day for months, for some alleviation of treatment, only to meet with repulses. Left alone in a strange city, filled with strange dealings, walking through the blazing heat, waiting upon governors, beseeching jailors, compelled to witness her husband's sufferings; herself ill, sick nigh unto death—her heroism, her devotion, her sufferings have stamped themselves indelibly upon the memory of every lover of missions. Eighteen terrible months—every month an age—every day a day of horrors! Then came respite. Burman generals had failed, Burman armies had been routed, and Burman bravado throttled. The prisoners were brought forth to treat with the English. Three months later the Burman king had yielded; the English stayed their march, and the missionaries were free. Free! "I think I have had a better appreciation of what heaven may be ever since," was Judson's after exclamation.

On the 21st March, 1826, the Judsons were again in Rangoon, the scene of their former labors. The work of ten years had well-nigh gone to pieces, the Bible remained untranslated, and only four converts could be found. Rangoon was henceforth an impossible station, but they were not discouraged. Abandoning the station they began work anew in Amherst, the capital of the new province of Tenasserim, wrested by the English from the Burmans. Three days after arrival at Amherst Judson joined an embassy to Ava, induced to do so by the hopes held out of obtaining religious liberty for Burman subjects. His hopes proved vain, for the king would have none of his religion; but, while he tarried in Ava, a tragedy was enacting at Amherst. She "who had shared his studies, and his privations, illumining his hours of gloom with her bright presence; and with a heroism and a fidelity never exceeded in the history of missions, had saved his life and soothed his sufferings during his long imprisonment"—the white mamma, smitten by the fever of death, lay dying among strangers. "The teacher is long in coming; the new missionaries are long in coming," was her weary refrain. But "the teacher" came not, the "new missionaries" came not, and the wife, faithful unto death, breathed her last. She was buried under the hopia-tree a few yards from the mission house. Judson returned to his work grief-stricken and almost heart-broken. His motherless child lived but a few months: and then, he was left without wife or child.

But the great purpose born in his soul on that memorable 10th July, 1810, sustained him: and he still turned his whole mind to the evangelization of Burma. After eight years of lonely toil he found a companion in Sarah Hall Boardman, a fitting helpmeet for the great missionary. Eleven years these two worked in unison, putting their strength and their life into their labor. At Maulmein whither Judson had gone in 1827, the work had prospered so that, in 1835, there was a church of 99 members.

Judson at the same time persevered in his Bible translation. In the intervals of preaching, teaching, imprisonment and jungle travel, he wrought at his prodigious task, until at last he could write on January 31st, 1834, more than 20 years after his arrival in Burma: "Thanks be to God, I can *now* say I have attained. I have knelt down before Him, with the last leaf in my hand, and imploring His forgiveness for all the sins which have polluted my labors in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to His mercy and grace; I have dedicated it to His glory. May He make His own inspired word, now complete in the Burman tongue, the grand instrument of filling Burma with songs of praise to our great God and Saviour Jesus Christ. Amen."

In 1845, the Judsons embarked for Amer. . Mrs. Judson's health was breaking, and they hoped that a sea voyage would restore her. At first there seemed improvement, so much so, that they entertained the thought of separ-

ating at the Isle of France, the missionary to return to Burma, and the wife to continue the voyage alone to America; but a serious relapse caused Judson to change his plans and re-embark with Mrs. Judson. It was well that he did so; for she did not live out the voyage, but died off St. Helena, and was buried on that rocky island.

The lonely missionary continued his voyage and arrived in Boston harbor, October 15th, 1844, after an absence of thirty-three years from his native land. The young man of twenty-four was now the matured veteran of fifty-seven. He had lived through a generation, and had become a character of history. His return created great excitement. His movements were chronicled in religious and secular papers alike. Throngs crowded to hear him, and multitudes pressed forward to shake him by the hand. Everywhere homes were thrown open to him. Everywhere he was in demand, but his voice did not suffer him to address the audiences that gathered to see and to hear the returned missionary, so that his speeches were sometimes given through another standing near him who caught up his low spoken words, and sometimes read. The people were eager for him to prolong his stay in America, while many wise and good men urged him to remain at least two years, during which time he might recruit his strength. But Judson longed for Burma and his Burmans again. He wearied of the gratulatory speeches to which he was subjected, and would have delighted most of all in retirement. His speeches were characteristic of the man, being ever tuned to one chord, "pleasing Christ." Some were disappointed when they failed to hear of thrilling adventures and wonderful descriptions of native life; and, on one occasion, upon an expression of this disappointment, the simple-minded missionary inquired what they wanted.

"They wanted something different—a story," was the response.

"Well," was the reply, "I am sure I gave them a story—the most thrilling one that can be conceived of."

"But they had heard it before. They wanted something new of a man who had just come from the antipodes."

"Then," was the answer, "I am glad to have it to say that a man coming from the antipodes had nothing better to tell than the wondrous story of Jesus' dying love."

Within nine months he was again on the deep, his face turned towards Burma, and accompanied by Emily C. Judson, whom he had married shortly before embarking. In another four months they were in Maulmein. Ever restless to be in the fore-front, they were soon settled in Rangoon, whence Judson looked with wistful eyes towards Ava. But that was not to be. The Board, having become involved in debt, resolved upon retrenchment, so that the Judsons had to fall back upon Maulmein. Two years later permission was given to move on to Ava, but the permission came too late. The missionary's life was nearly spent, and what remained must be husbanded for the completion of his Burman dictionary. This great work, begun at the request of the Board, he prosecuted with great diligence and unwearying patience. And yet it was with no light heart that he saved his ebbing strength for the dictionary.

"How can I think of leaving this population to perish before me, while I am poring over manuscripts and proof sheets! I must not do it; I cannot do it, unless the Board expressly order it." But the Board pressed it upon him, and he yielded. He longed above all things to preach the Gospel; and it was with falling tears that he again resumed the work of compilation. He loved his work, and coveted every hour that was not spent in prosecuting it. He could not refrain from casting a regretful glance back over the two years consumed in the voyage to America and the return to Burma; "Two years," exclaimed he, through blinding tears, "two years, alas! lost, lost, in tossing on the sea, closing dear eyes, digging graves, rending heartstrings, and feeling about for new ones."

The great work, however, was not to reach completion. When the task was but half done, the missionary's strength failed him. He was hurried to sea for its restoration. But the hour of release had come, and nine days' sail from Maulmein, and scarcely three days out of sight of the mountains of Burma, in latitude 13° north and longitude 93° east, all that was mortal of Adoniram Judson, the pioneer missionary, the apostle of Burma, the leader in the great modern foreign mission movement, was committed to the deep.

CHAPTER NINTH.

THE AMERICAN BAPTIST MISSIONARY UNION—1814–1892.

IN 1803, the publication of the Massachusetts Baptist Missionary Magazine was commenced, in which appeared from time to time letters from Carey, Fuller, and Ryland, conveying information of the work done at Serampore. These letters soon created a deep interest in foreign missions, so that contributions for the work began to flow in, which went on increasing until in the years 1806 and 1807 as large a sum as $6,000 was transmitted to India. This interest was further increased by the visits of English Baptist missionaries, who found it convenient to take passage for India by way of America. These visiting brethren gave addresses upon the subject of missions in the various churches, and contributed not a little to the creation and fostering of a genuine interest in work among the heathen. Dr. Johns, who sailed by the same ship as Luther Rice, on leaving America carried with him for the work in India $5,000.

When, therefore, Judson's letters informing the Baptists of his change of views, and intimating his readiness, in case they formed a society, to be received as their first missionary, reached America in February, 1813, the interest already obtaining culminated in the formation of a society called The Baptist General Convention for Foreign Missions. This was on May 18, 1814.

The formation of this society was due, in a large measure, to the advocacy of Luther Rice, who, it will be remembered, parted from the Judsons at the Isle of France, embarking for America, where he arrived about the middle of the year 1813. Immediately upon the receipt of Judson's letters, the Baptists in Massachusetts had constituted what they called "The Baptist Society for Propagating the Gospel in India and in other Foreign Parts." Mr. Rice and members from Haverhill and Salem societies, which had been formed about the same time, met with members of the Massachusetts society at a Board meeting in Boston, September, 1813. At this meeting Mr. Rice was requested to visit the churches, with a view to inciting a more general interest in foreign missions. This work he prosecuted with such vigor and success that within a year he had organized as many as twenty-five new societies. He travelled through the Middle and Southern States, and "addressed to hundreds of congregations the rapt predictions of the prophets, and the thrilling exhortations of the apostles, concerning the extension and ultimate triumph of the Redeemer's kingdom among men. He had himself stood amidst the temples of heathenism, and had witnessed their cruel abominations. As, with his ardent imagination, he drew life pictures of those benighted lands, multitudes would hang upon his lips, and follow his footsteps with an enthusiasm that has seldom been known since the days of the eloquent Whitfield."

The public sentiment thus created seemed to demand the formation of some general society as a bond of union, under whose direction the various

societies might work in concord for the promotion of their mutual interests. Delegates from these societies accordingly met in a general assembly at Philadelphia, May 18, 1814, and formed what they called, "The General Convention of the Baptist Denomination in the United States for Foreign Missions." The Convention was Triennial, meeting, according to its constitution, but once every three years. Dr. Furman, of South Carolina, was its first president, Dr. Baldwin, of Massachusetts, its first secretary, Luther Rice its first agent, and the Judsons its first missionaries.

At the first meeting of the Convention in May, 1817, the foreign mission interest had increased to such an extent that the Convention felt authorized to undertake ministerial education also. The design was the preparation of missionaries, who would be qualified to translate the Bible from the original into the languages of the East. At the next Convention in 1820, it was deemed advisable to build; that the school be located at Washington, and that it be called the Columbian College. But the working of the two schemes was found to be impracticable, and therefore in 1826 there was a dissolution of these two interests, from which period the college was supported as a separate institution.

Luther Rice, who had contributed so much to the creating of the foreign mission interest, as well as to the formation of the Convention, threw his fortunes in with the college, for which he labored assiduously until his death ten years later, in 1836. When asked for an explanation of how it was that he who had been made for a minister or a missionary should devote his whole life to begging money for a college, he merely shrugged his shoulders with "I am a mystery to myself. All that I can say is that it has pleased Almighty God to raise up just such a man as Luther Rice."

In those days travel was difficult, but Rice persevered in his labor of love, and soon everywhere his old horse Columbus, named in honor of the college, and his rickety sulky, became familiar objects. Without wife, child, or settled habitation, his home was everywhere and nowhere, and at his death he bequeathed all his earthly possessions—"Columbus" and the sulky—to his beloved institution. When, in 1826, a debt had accumulated, he relinquished his entire patrimony of $2000 towards its liquidation, and thenceforward till the day of his death canvassed for the college without salary, trusting for his support to the sale of a few religious books, and to what private friends might choose to contribute, and not infrequently did these contributions find their way into the college treasury while he himself added something to his self-denial. But Luther Rice, though spending time, strength, and life in the interests of ministerial education, never forgot the Burman mission. His love for the mission and his love for the college grew together and ever continued in harmony. In all his travels the mission cause was advocated, and what mission literature he could command was distributed. This much, it seems, may well be written about one who contributed so large a share to the formation of the Triennial Convention, and who was, in America, in regard to missions, what Fuller had been in England.

But to return to the convention. At its third meeting in 1823, Mrs. Judson, who had returned to America on account of her health, was present, and through her conversations with the several members created a deeper and more intelligent interest in the Burman work. Her history of the Burman mission was published about this time, to be followed a few years later by her Memoirs, the reading of which sent a thrill of admiration through the land for the faithful wife, missionary, and heroine who now lay sleeping under the hopia tree at Amherst.

The Judsons were thus the pioneer missionaries of the Convention, while the Houghs in 1816, the Colmans and Wheelocks in 1818, the Prices in 1821, the Wades in 1823, and the Boardmans in 1825, were the first missionaries sent out from America. But missionary life was fleeting in those days. Wheelock

died at sea 1819, Colman in Arracan 1823, Mrs. Judson at Amherst 1826, Dr. Price at Ava 1828, and the sainted Boardman at Tavoy 1831. This was in accord with the law of the kingdom: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

In 1835, the Convention sent its first delegate, in the person of Rev. Howard Malcom, to visit their mission stations in the East. In the same year fourteen missionaries were added to the evangelizing force.

In 1845 came about the separation between the Northern and Southern Baptists. This was owing to a divergency of views held at that time on the slavery question. The feeling gained ascendancy that money accruing from the profits of slave labor should not be received for mission work, and that any continuing to hold slaves, though otherwise qualified, should not be accepted as missionaries of the Convention. The Alabama State Convention precipitated matters by demanding a distinct avowal on the part of the Board that the matter of holding slaves should in no way disqualify anyone from acting as agent or missionary of the Convention. The Board gave answer to the contrary, whereupon the Southern Baptists withdrew from all further participation in the work of the General Convention, and formed one of their own called "The Southern Baptist Convention." This action on the part of the Southern Baptists necessitated the making of some change in the constitution of the General Convention, which was finally effected at a special meeting held in New York City, November, 1845, so as to meet the requirements of the North. The Convention thus modified assumed a new name—"The American Baptist Missionary Union." The Union held its first meeting in Brooklyn, May, 1846.

Eighteen years later, in 1864, the Union celebrated its semi-centennial, and raised a fund of $50,000 for the re-occupation or strengthening of neglected missions.

In 1871 was formed the Woman's Baptist Foreign Missionary Society. During the first year the contributions amounted to $9,172.63; the fifth year, $33,260.69; the tenth year, $50,010.91; the fifteenth year, $60,793.50; and the twentieth year (1891), $104,007.28; and the grand total for the twenty years is $1,047,668.99.

The summary of the foreign work is: 58 missionaries, 10 under appointment, 95 Bible women, 188 schools, 5,675 pupils, 193 baptisms.

In the same year, also, was formed the Woman's Baptist Foreign Missionary Society of the West. During the first year the contributions amounted to $4,244.69; the fifth year, $13,413.80; the tenth year, $19,970.48; the fifteenth year, $28,616.74; and the twentieth year, $39,630.47—the grand total for the twenty years being $418,499.71.

In 1875 was formed the W. B. F. M. S. of California, a much smaller organization than either of the foregoing, but it is doing a good work. The last year's receipts were $2,492.09.

A fourth Woman's B. F. M. Society has been started in Oregon.

These Societies work in connection with the Union, and, with the Union, are the chief Baptist Foreign Mission organizations in the United States. The other independent Societies are treated in chapter fifteenth.

In 1889, within easy memory of all, the Missionary Union celebrated its seventy-fifth anniversary. Six thousand Baptists from the east, west, north, and south, and from far distant heathen lands, came together in the City of Boston to relate and to hear the great things God had wrought. "It was an hour to be remembered of a lifetime. It has passed into immortal history. Its impressions are indelible. Full of mingled emotions was its entire service. The nerve of the whole vast scene and service was missions. Over it was the banner of love. Threading its web and woof were the romances, the sacrifices, and the consecrations of missionaries gone, and missionaries living, inspiring in its faith grander triumphs for the future."

Truly the day of small things has passed and the little one has become a

thousand. The contributions have increased from $2,099.25 in 1814, to more than half a million in the year 1892! They are as follows:—

1814	$ 2,099 25
1830	29,204 84
1840	65,761 55
1850	87,537 20
1860	132,426 22
1870	200,953 80
1880	290,851 63
1890	440,788 07
1891	472,174 21
1892	569,172 93

Part of these funds is expended on European missions, of which we do not treat in this work. During the last year something over $30,000 was expended in this way.

At the May meetings in Cincinnati (1891) it was resolved that the American Baptist Missionary Union hold a special celebration of the centennial year of missions and that a chief feature of this celebration be that "The Union undertake, during the fiscal year of 1892-1893, to recruit and to send forth one hundred new missionaries, and also to raise a memorial fund of $1,000,000 for the universal work of the Union."

The movement in the foreign field has also increased in volume. The work begun by the Judsons, under so many difficulties, in Burma seventy-nine years ago, has spread until to-day there are missions in India, Burma, Assam, Siam, China, Japan, and Africa, superintended by 378 missionaries assisted by 858 native preachers, with 68 stations and 1322 out-stations, aggregating in all 681 churches, with 77,603 communicants.

Of the gradual growth of this great work we shall now treat. May the God of missions guide us as we follow His workers, watch their toil, and see in the work wrought the gradual coming of the kingdom which is to extend from sea to sea and from the river to the ends of the earth.

FOREIGN MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

CHAPTER TENTH.

BURMA.—1813–1892.

THE Burman Mission was the first-born of the Union, and the interest, which in its early beginnings wholly centered in it, has nowise abated, notwithstanding the fact that other missions have been added since, no less interesting nor less successful. More than one-third of the entire missionary force of the Union is stationed in Burma, and a like proportion of the funds raised is expended there. In all histories of the Union's Foreign Mission work, Burma comes first, and is given as much consideration as falls to all the other missions combined. Around the Burman mission, a mission literature has sprung up, which is truly marvellous. From the launching of Mrs. Judson's History of the Burman Mission, in 1823, until the publication of the latest life of Judson, or the Wades, volume has succeeded volume, and each one of sustained interest. In every way the Burman mission is remarkable—remarkable in the way it was thrust upon American Baptists; remarkable in the character of the worthies who spent their lives in it; remarkable in the success that attended it; remarkable in the interest that has come to attach to special missions, and even to the names of places. Its history reads like a romance; its facts are stranger than fiction; and its achievements have rarely ever been excelled.

And equally interesting has been the steady advance in occupying the country, which has struggled to keep pace with the Divine leading. In 1813 the missionaries toiled with bated breath and trembling hearts, for none knew what form the next whim of capricious royalty might take. But a change came in 1826, when the Burman provinces of Arakan and Tenesserim, wrested from the Burmans by British arms, were thrown open to the evangelizing forces. And then for a quarter of a century the work was quietly prosecuted at Maulmein and Savoy, at Ramree, Akyab and Sandoway, and preparations made for further advance when the hour came. After long forbearance the hour came in 1852, when the British struck again and "rolled the tyrant's frontier up stream, full three hundred miles from the sea." The whole province of Pegu had become British territory, and immediately the missionary forces pressed on to Rangoon, Henzada, Prome, Bassein, Swaygyin, and Toungoo. And still more recently, in 1866, when King Thibau was dethroned, and all Burma was opened, were Mandalay and Myingyau, Sagaing and Thibau occupied. Thus, from Judson's landing in Rangoon until the present hour, has there been a steady advance movement in covering Burma with mission stations, and in the prosecution of work among the Burmese, the Sgau Karens and Pwo Karens, the Shans, the Kachins and Chins.

In the rapid survey which we must take of this work, we cannot do more than mention here and there an interesting name, and chronicle now and then an interesting event. We have already seen how the first ten years of missionary labor closed in a terrible cataclysm of war, when Rangoon was abandoned and another station occupied.

MAULMEIN

thus rises into prominence and long continues the first of the stations and the chief centre of operations. There Judson labored with little cessation until his death in 1850. And hither came other workers who spent long years in faithful service, not a few of whom are worthy of more than a passing notice.

Miss Sarah Cummings, who died in August, 1834, after a brief missionary career of eighteen months, worked in connection with the Maulmein mission. Arriving in Maulmein in January, 1833, she proceeded to Chummerah, an outstation 60 miles north from Maulmein and situated on the banks of the Salwen river. Here in a thatch cottage, without a friend to assist her or a white face to look upon, she busied herself in the work, studying the language, caring for the school, guiding the Christians, and appearing like an angel of light to the heathen around. But her ministry was a brief one. Ill with jungle fever she returned to Maulmein, but all too late for medical skill, and the brave, quiet spirit took its flight to the heavenly home.

Two years later Miss Ellen Macomber settled at Ding-Yahn, 35 miles distant from Maulmein, where she did a similar work of mercy. But she, too, was granted only a brief space for service, and after a little more than three years of consecrated toil, died, leaving behind a fragrant memory.

Miranda Vinton, familiarly known as "Sister Vinton," lived and labored in Maulmein until, upon her marriage with Mr. Harris, she removed to Shwaygyn, where she lived out only a brief six months.

Here Sarah Boardman Judson labored for the Talaings, the ancient ruling race of Burma, eighty thousand of whom live in the vicinity of Maulmein; and here also the Haswells to whom she passed her work. Mrs. Haswell, as Miss Mason, was the young missionary who answered, when asked, "Can you be ready to be married and sail for Burma in three weeks?" "Yes, in three days if it is God's will." And she never regretted her decision, though she lived through nearly fifty years of missionary service. But of the Vintons who labored here among the Karens for sixteen years, of the Binneys who began their schools here, and of the Bennetts who came out in 1830 and remained in connection with the Burman missions for more than half a century, we shall write more fully when we come to treat of the Rangoon work.

In 1840 there were residing in Maulmein Messrs. Judson, Howard, Stevens, Osgood and Simons in connection with the Burman work, and the Vintons in connection with the Karen work. All of these missionaries were fully employed, though their services seem to have been very unevenly distributed. This proportion, however, no longer obtains. Dr. D. A. W. Smith, in presenting the report of the Burman mission at the May meetings in 1888, stated "that while at least eighty per cent. of the population of Burma are Burmans, only forty per cent. of the missionary force in Burma are devoted to that people; and of that forty per cent., only twenty-five per cent., or ten per cent. of the whole missionary force in Burma, are men."

It is all true that the Burman work has not been sufficiently considered, but it is more impressively true that the Karen work, which has promised the largest and quickest returns, has never been furnished with missionaries in any fair proportion to the growth of that work.

Yet the work at Maulmein has continued to prosper from year to year. Mr. E. O. Stevens is now in charge of the Burman work, and Mr. Bulkley in charge of the Karen. These missionaries have also associated with them several lady workers. There is also a Telugu and Tamil church, with a membership of 69. Work is done among the Eurasians, for whom a home has been established which is presided over by Miss Slater. Miss Ellen Mitchell, M.D., contributes faithful service in the medical department, and has recently been joined by Miss Carr in the work.

There are now 17 missionaries connected with the Maulmein mission, and

19 churches, with a total membership of 2706. Sixteen of these churches are reported as self-supporting, and as there is merely a step from self-support to aggressive work, may we not hope that these converts will soon be sufficiently strong, wise and zealous, to undertake the remaining work of evangelization in this region. And why should it not be, for the victory is not to the strong, nor the race to the swift. May the God of all grace speed the coming of His kingdom among this people in its fulness and glory!

TAVOY.

When Rangoon became impossible as a mission station, Amherst, which was at first chosen as the capital of the new province of Tenasserim, was occupied. Here in 1827 we find Mr. Judson, the Wades and the Boardmans. But very shortly after Maulmein was selected as the capital, so that Amherst declined, and was in turn abandoned by the missionaries. The Boardmans were the first to lead the way, but no sooner were all the missionaries happily settled at Maulmein then they began to look about for other stations which they might occupy. The need was so great that they could not think of remaining at a single station, and, therefore, the Boardmans, again leading the way, moved to Tavoy, where they effected a settlement in the early part of April, 1828.

Tavoy is a town 150 miles south from Maulmein, and situated on the Tavoy river, about 40 miles from its mouth. Boardman and Tavoy are two inseparable terms in mission history, for his self-denying labors have forever associated his name with that place. With the Boardmans there went the first Karen convert—Ko Thahbyu. This man had been a slave, but Mr. Judson finally getting possession of him, retained him in his family as a servant, where after a time the hardened slave began to show signs of softening. The work of grace continued, and soon Judson and his associate missionaries were rejoicing over their first Karen convert. Ko Thahbyu was baptized by Mr. Boardman at Tavoy; but no sooner was this wonderful character converted to God than he became a flaming messenger of the Gospel to his own people. Everywhere through the jungles around Tavoy, Mergin, and Tenasserim did this enthusiastic herald proclaim the glad tidings of salvation, so that very shortly the news went from town to town, and village to village, that the white teachers had come bringing with them the word of God.

It was about this time that an aged Karen prophet appeared before Mr. Boardman in Savoy and inquired of the white teacher his opinions regarding a certain book in his possession. The prophet had received the book from a Mahommedan, some say; from an Englishman, others say; and he, with his people, had worshipped it a dozen years or more. Carefully undoing the folds of muslin cloth in which it was encased, he crept slowly forward and presented it with great reverence to the missionary. The untutored Karen leader and his little company awaited the missionary's verdict with intense expectation. It was "an old, tattered, worn-out volume," and turned out to be an Episcopal prayer book bound up with a copy of the Psalms. The prophet was not a little grieved to learn that his worship of the book would avail him nothing; but this Gentile seer was a sincere inquirer, and from that day put off his prophetical robe, laid aside his staff and no more assumed the role of teacher. He, too, had become a learner like his people.

But now Mr. Boardman, no longer able to resist the entreaties of the Karens to visit them in their jungle homes, sets out from Tavoy in company with Ko Thahbyu upon his first missionary tour through the wild pathless Karen wilderness. Now climbing the rugged hillsides, now penetrating deep dark ravines, now crossing rushing streams, he directed his way to the prophet's village, where he arrived on the third day of travel. All were glad to see the missionary, and crowded around him exclaiming, "Ah! you have come at last,

we have long been wishing to see you." A zayat had been constructed in expectation of his coming, and some thirty or more assembled to hear the "wonderful words of life." They listened with rapt attention as the simple story of redemption was told them, and some stayed with the missionary the whole night. On the following day they again gathered around the missionary and gave great heed to the word, while five of their number, of whom the prophet was one, requested baptism. Elsewhere, also, Karens requested baptism, but Mr. Boardman baptized none on this his first tour, thinking it inadvisable until they were better informed of the way.

The seed, however, had fallen into good soil and soon began to bring forth abundantly. Baptisms followed, and a Karen church was organized numbering thirty-two members. Thus began the work among this remarkable people of whom we shall see much hereafter.

But Boardman, never strong, and with a constitution disposed to consumption, began to break under the strain. A rebellion broke out at Tavoy, during which, exposure brought on a racking cough. A visit to Maulmein effected very little, yet he clung to the place until the last.

He had promised the Karens another visit when he would examine for baptism the inquirers of a former tour. Yearning to see his Karens, concerned to fulfil his promise, and careful for nothing except the advancement of the kingdom, the dying missionary had himself borne on a cot into the jungle where he saw his Karens for the last time. The Masons had just arrived in Tavoy, and Mr. Mason performed his first missionary work in baptizing 34 Karens, while the expiring Boardman gazed upon the scene. Two days later the sainted worker was no more. "He fell gloriously in the arms of victory. Such a death, next to that of martyrdom, must be glorious in the eyes of heaven." Thus wrote Judson who could appreciate his spirit. In a corner of the old mission compound at Tavoy stands a simple monument, on which is engraved the following inscription:

"Sacred to the memory of George Dana Boardman, American Missionary to Burma. Born Feb. 1801; died Feb. 11, 1831. His epitaph is written in the adjoining forests. Ask in the Christian villages of yonder mountains, who taught you to abjure the worship of demons? Who raised you from vice to morality? Who brought your Bibles, your Sabbaths and your words of prayer? Let the reply be his elegy."

Mrs. Boardman, chastened by affliction, took up the work that had fallen from her husband's hands. Though entreated to return to America, she decided that she could not leave the Karens. With her boy, George Dana, carried by her side, she threaded the pathless jungles and sought out the lost Karen sheep. For three years she continued at Tavoy and then in 1834, upon her marriage with Mr. Judson, removed to Maulmein.

The Masons, in the meantime, had acquired the language and were now the Tavoy missionaries. They were joined in 1835 by the Wades and the two families prosecuted the work with great success during the next decade. Mr. Wade reduced the Karen language to writing adopting the Burman character; and Mr. Mason labored on a translation of the Bible. Mr. Mason also made many and long tours through the Karen jungles and some of his discriptions of the improved condition of the Karens created the deepest interest in the Karen mission. The work thrived and Tavoy came to be considered a separate mission with its printing presses, boys' and girls' schools and Theological training department.

From Tavoy also went forth pioneer evangelists who labored in other regions—in Maulmein, Rangoon, Henzada and Toungoo. Of these the most prominent were Ko Thahbyu, Sau Quala and Sau Dumoo. Ko Thahbyu did not long continue in Tavoy, but was soon found traversing the Maulmein jungles, and then the Rangoon district, and finally Arakan, where he died. Sau Quala, and Sau Dumoo we shall meet elsewhere. But amid this prosperity there came

interruptions, quick succession of new workers, and finally no workers at all. The churches were left to the care of very imperfectly trained native pastors, and though converts multiplied, it appeared afterward that many were no better than baptized heathen.

In 1876, Mr. Morrow was sent to Tavoy, where he has labored long and well to strengthen the things that remained, but he found that much weeding was necessary. In one of the annual reports, Mrs. Morrow writes that in one church, with a membership of nearly 200, after a revision of the church roll, only 54 names were retained; while, in another, only one-fifth of the names were left on the books. Thus, in a single year, though there were 28 baptisms, the numbers shrunk from 1,202 to 924.

Besides purifying the churches, Mr. Morrow has striven to secure a more efficient ministry, and his success has been "most encouraging." He encourages no young man to think of becoming a preacher who has not passed the Government Middle School examination; "or, in other words, has been under care and training ten or twelve years; has by daily study of the scripture become grounded in the truth." Among the young and middle aged he refuses, also, to receive candidates for baptism who cannot read the Bible. He also entertains the idea of setting the Karens, who are of a migratory character, on lands secured from Government. He has obtained 2,000 acres for settlement. He is also introducing new implements and improved methods of agriculture, but with what success it is too soon to say. It would seem, however, that very similar attempts, to settle the Karens, were made in the early part of the mission. At Maulmein two villages were thus formed, Newville and Chummerah; and at Tavoy, a village, two days' march from the city, called Matah. It does not appear that these were very successful.

But the churches purified, the preachers better instructed, and a greater carefulness insisted on in receiving converts, the work is beginning to realize its earlier prosperity. At present there are 23 Karen churches, all of which are reported as self-supporting. The membership aggregates 1105; and the Christians have contributed during the year nearly 2000 rupees.

For many years not much has been done among the Burmans. But very recently, Mr. Tribalet began a preaching crusade through the whole Tavoy and Merqui region, in the expectation of reaping largely in a few years. There is a small Burman church consisting of 17 members.

We must now give a passing glance at

ARAKAN.

In 1835 the Comstocks settled at Kyouk Phyou and began work on the Arakan coast. They did not meet with immediate success, still they prosecuted the work with zeal. The place, however, proved unhealthy. The Halls who came out in 1837, died in less than six months after arrival; and the Comstocks were forced to quit the town shortly after and passed a year in recruiting at Maulmein. Not dismayed they returned with the Stilsons in 1839, but moved the station to Ramree, a town further south. The church then numbered eleven members.

In 1840 Eugenio Kincaid and Elisha Abbot joined the Arakan mission, the former stationing himself at Akyab, the latter at Sandoway. In 1843, Mrs. Comstock died, and within a year Mr. Comstock followed his wife to the nightless, painless land. A year before his death and while Mrs. Comstock was still living, he had sent his children home to America with another missionary and charged him to bring back "six men for Arakan." The six men finally, one after another, arrived; yet, notwithstanding, the work gradually centered about Sandoway, and when this place was abandoned in 1852, the Arakan mission ceased to exist. And then for years the whole province of Arakan was left without a missionary, and the work that once seemed brightest no longer ap-

peared in the reports. This state of things continued for 36 years, when, in 1888, Mr. Thomas moved to Sandoway and again resumed the work in that region. The work thus revived has been attended by remarkable results. Already there is a membership of 403, while the future promises even better things. Truly the tears and toil of early laborers in this field are not forgotten, nor has their labor been in vain in the Lord. But Sandoway's early history is inextricably interwoven with that of

BASSEIN.

Bassein, with a population of about 30,000, is situated on the Bassein River, some eighty miles from its mouth. The district, in 1881, had a population of 389,419, of which nearly 100,000 were Karens. The district is lowland, well watered, the soil fertile and well adapted to the growth of rice, which forms the staple food. The mission was opened in 1840, when, as we have seen, the Abbots settled at Sandoway. But there had been some earlier beginnings.

In September, 1836, Mr. Abbot accompanied Messrs. Howard and Vinton on a long tour in the Rangoon district, during which they baptized 173 Karens who had been converted through the preaching of Ko Thahbyu.

In April of the following year, the Abbots moved to Rangoon that they might superintend the Karen work from that centre. They remained in the city, however, only four months, when they returned to Maulmein. Again, three months later, they made a second attempt at a settlement and this continued a whole year. These twelve months saw much work done and not a few Karens baptized. In December of 1837, Abbot made a memorable tour among the Karen villages which extended into Bassein. He baptized forty-nine on this tour. On another tour in the Manbee region he baptized sixty-seven.

Many Karens visited Abbot at Rangoon, and among these was Shway Weing, a young chief from Bassein. This was a remarkable character, and proved his sincerity in many ways. On one occasion he was forced to fly, and his relatives, to stay the search, demolished his house. Afterwards, visiting the missionary in Arakan, when told that his visit would aggravate his sufferings in case of apprehension, he replied, "I wished to come and see the teacher's face, hear his voice, and go home and die."

Mr. Abbot also began a school with several Karens, nearly all of whom were unbaptized. A little later trouble began to brew, and soon four Karens were inmates of a Burman prison. Mr. Abbot succeeded in securing their release, still the country continued in such an unsettled state, the missionaries deemed it expedient to quit Rangoon for a season. That season became a whole year during which the converts fared ill, but not much worse than others. The country was in a rebellious mood, and the Burman officials were ruthlessly crushing out all opposition regardless of victims.

The missionaries, invited by the Viceroy in 1839 to return, went to Rangoon, but stayed out only 40 days. The Viceroy was removed; a bloodier man put in his place; war with Britain threatened; and all relations with foreigners were strained. This was trying to the missionary and converts alike. Yet notwithstanding these interruptions and cessations of missionary labor, the truth continued to spread so that in the scattered villages believing Karens multiplied. In advance of the teachers, whom Abbot sent out, went the Word of Life; and strange indeed were some of the early attempts at Christian worship. Shway Bau, afterwards a Karen pastor, thus describes the first beginnings among his people:—

"The first that we heard about the new religion was, that Shway Weing had begun to worship God. Then we heard that he had a little book that told about God, and the way to worship Him; and straightway we had so strong a

desire to see the book, that we could hardly stay at home, and we were talking about it, and wishing to see it, all the time. By and by we got a book, and one looked at it, and another looked at it, and said it was very nice; and then we looked at it again, one after another; and then we held it up between our hands, and worshipped it, and said to the book, 'O Lord! O Lord!' for we thought that God was in the book. It was a long time ago, teacher, when we did not know anything at all.

"After a while, some of us learned to read the book; and it said that we must not worship idols. Then some were much afraid, and said, 'What shall we do? If we cannot worship idols, the Burmans will persecute and destroy us.' 'It is no matter,' answered others. 'If they kill our bodies, they cannot hurt the soul, for God will take care of that.' The little book said that we must worship God continually: so, after we learned that God was not in the book, but in heaven, we used to meet together and worship in this way: we all pulled off our turbans, and piled them in a heap in the centre, and then pulled our hair down over our faces (Karen men wear long hair); and then one would pray, and another would pray, till all had prayed three times. We also thought, that, if we prayed till the tears dropped, there was great merit in it: so sometimes we would pray a while, and look up to another, and ask, 'Do you see the tears starting?' And if he said, 'No,' then he would pray again very hard; and, when one or two drops had fallen, he would say to another, 'Now you pray, for I am happy a little.' It was a long time ago, teacher, when we did not know anything at all.

"And, if the mosquitoes bit us while we were praying, we thought there was merit in permitting them to bite us, and so we did not brush them off. They would bite until we writhed this way and that, and our bodies were covered with blotches. It was a long time ago, teacher, when we did not know anything at all." And thus the story winds along with the constant refrain, "*It was a long time ago, teacher, when we did not know anything at all.*"

When tidings were carried into the Karen jungles of Bassein and Rangoon that the missionary had settled at Sandoway, multitudes, at once, turned their feet in that direction; and though they had to cross the Yoma mountains by difficult and guarded passes, and had to penetrate many a pathless and sickly jungle, they bravely faced every difficulty, and death even, that they might look into the missionary's face and hear the white teacher's words. Flying from Burman persecution some emigrated into Arakan, so that many Karen villages sprung up, as if by magic, along the Arakan coast. But alas! cholera was as merciless as Burman cruelty and thinned their numbers terribly. In one village, on a single occasion, Abbot rang the bell and preached the funeral sermon for 120 souls.

The missionary also opened a school at Sandoway in which he taught those whom he designed should be teachers and preachers. The first season the classes quickly increased, until there were fifty under instruction. But fever, dysentery, and cholera broke up his work, and he was forced to send thirty to their homes.

During every cool season Abbot toured down the Arakan coast, meeting his preachers at appointed places, hearing their reports, receiving and baptizing converts and organizing churches.

But though many crossed the mountains evading Burman officials, surviving the heat, exhaustion and diseases attendant on the journey; many more there were who could not come, so that everywhere through the villages converted Karens were waiting for baptism in twenties, fifties, and hundreds. The way was closed to the missionary, and therefore Abbot was made to feel the need of ordained assistants. Only Ko Thahbyu, the native Burman pastor in Rangoon, had at that early day been ordained, so that ordination took on the character somewhat of an innovation. But Abbot knew his men, chose two from their number and ordained them. They were Myat Kyau and Tway Po.

Shortly after, on the first Sabbath in 1844, the missionary took Myat Kyau aside, gave him his parting instruction, and sent him into Bassein. Mr. Vinton had assumed charge of the Karen work in the Rangoon district the preceding year, superintending it from Maulmein. Abbot followed his assistant with the keenest anticipations; and as he thought on the great work with all its attendant difficulties, his cry was, "Pray for us, pray for these pastors, pray for these native preachers, pray for these churches, pray for the people of God in Burma groaning in bondage, pray that a day of salvation and deliverance may dawn—pray, *pray*, PRAY."

In April word came from Myat Kyau, who had been threading the jungles and searching out God's people: "*Great is the grace of the eternal God! Thus by the love of our Lord Jesus Christ, more than 1500 have joined themselves to the Father, Son, and Holy Ghost.*"

Thus the work spread and responsibilities increased, but the missionary's health was breaking. The Akyab physicians told him that he had the *seeds* of consumption, forbade him to preach, and prescribed a sea voyage. With no missionary to take his place little marvel that he wails over his 3000 baptized converts, his 30 native preachers, and 2 ordained assistants, and hopes that the Board will send a man *immediately*. It was the old appeal that had been going and is still going out from heathen lands for more laborers.

But Abbot cannot quit the field. The cold season has come. He must make another tour and meet his people, his preachers and assistants. Mrs. Abbot accompanies her husband to nurse, comfort, and perchance to bury him. The missionary, however, rallies, meets his people, preaches day and night, and is better after. But Mrs. Abbot—she catches the dreaded jungle fever, yet shakes it off. Again it returns; vomiting and convulsions set in; and then death. The sick and afflicted missionary buries his dead, and embarks for America with his motherless children. From Calcutta he writes: "I am miserable—cough—cough. I left Arakan with a sore heart. As life is uncertain this may be my last to the Board. Send a man to Sandoway."

But Abbot lived to reach America. Beecher was appointed, designated to the Sandoway mission and sailed July 11, 1846. Abbot had singled him out for the work, and after events proved the wisdom of his choice. When appealed to Beecher could not easily arrive at a decision. He had never thought of the foreign field, nor did he know the mind of his *fiancée* on the subject. In this dilemma a letter from that lady reached him having come at an unusual time, by an unusual route, in which, speaking of some work she had just entered upon she wrote: "I think we ought always to go where duty calls; and if at any time you should come to think it your duty to go to an Eastern field, I should lay no difficulty in your way."

Unable to sail with the Beechers, Abbot pleaded most earnestly to be sent by the overland route, "in time to secure a year's labor among some thirty churches of more than four thousand members, with their pastors, who are without a guide and counsellor in their weakness and ignorance; among whom Catholic priests are making desperate efforts to seduce them from their faith."

The Board did not send him, so that the Karens struggled on alone another year. But the work continued. Myat Kyau reports 150 Karens baptized on one tour; still later 600 more; and 372 in the Bassein district. Yet these Karens yearned for their teacher's presence and counsel. One of them writes to Mr. Ingalls then stationed at Akyab:

"I will inform you of the state of the Karen churches in Burma. A very great sickness prevails. Those who die, die; those who are sick, are sick. The number of deaths is from fifty to sixty. We do not feel concern on that account, but on another. The Catholics have entered Bassein. The Romish priests are wolves and seek to devour the sheep. . . . The sheep are now being devoured. The wolves' words are, 'The shepherd should live with the sheep.' These reproaches we now have to hear; and the churches are little stars which

cannot shine in the rainy season, or candles covered by a bushel. Wherefore, O teacher, pity the churches in the East and pray for us."

But the year of waiting passed and Abbot, towards the close of 1847, is in Sandoway again. The Beechers, who had been studying the language at Maulmein, joined Abbot soon after. At the close of 1848 the report was: churches 36; members 4,341; baptized 373; preachers 44; scholars in day schools 421; died 72; excluded 24; unbaptized Christians 5124; mission money expended on pastors, preachers and scholars, 600 rupees. Self-support, that trying, wearisome, heart breaking problem with which many a missionary struggles and not infrequently in vain, was being worked out under Abbot's able guidance. *Native pastors to be supported by native churches*, was his principle of work. Abbot's men, imbued with his own spirit, followed him willingly; and agreed to rely upon the churches for their support.

With Beecher at Sandoway, Abbot now attempts to enter Bassein. The attempt failed. A second attempt failed. But what Abbot could not do another hand was doing. In 1852 Bassein lay open to the gospel. Abbot and Van Meter—the latter had joined the mission to labor among the Pwo Karens; Abbot's people were the Sgaus—were at once on the ground. But the work of the great founder of the mission is done. A few days in Bassein—days of teaching—days of illness—then prostration—complete breaking; and he called about him his beloved Karens. "The kingdom of Christ is here in Bassein," he said, "you must care for it faithfully. Do not rely too much on the white teachers. Rely on God. If His kingdom prospers, it will prosper through your efforts. If it is destroyed, it will be at your hands. He that cannot make increase, let him not diminish."

After Abbot's departure the work fell to Beecher, who at once hastened to Bassein. There he continued his great predecessor's work, prosecuting it with a wisdom and a vigor not unworthy of Abbot himself. Under Beecher the churches were led into complete independency, not only supporting their own pastors but the evangelists also who labored among the heathen. This happy result was brought about at the third quarterly meeting held at Naupeheh, October, 1854, when a committee appointed to consider what action should be taken regarding the support of native preaching both among the churches and the heathen, brought in the following resolution: "We are agreed that for preachers, pastors, and ordained ministers, we should expend no more of the money of our American brethren. So far as there is occasion to help support them we will do it ourselves." It was passed by "a hearty and unanimous vote." And yet all were not of equally strong faith. But, confessed a native pastor afterward, whose heart had sank within him, "There was no lack. Paddy, fish, clothes, and everything that we really needed was supplied abundantly as before. And how was it about the preaching? Before, we were not fully dependent on the churches. In a measure we were sent and paid by the missionary. We felt our importance, and, perhaps, we put on airs. But, after this, we could not help loving our people and working for their souls."

From Bassein, also, were sent preachers who labored at Toungoo, Henzada, and Prome. The report of a single year gave, six men at Toungoo, two at Henzada, and two at Prome. These were supported by the Karen Home Mission Society.

But what distinguishes the Karens of Bassein most, is the advance they have made in education. Mr. Beecher, in 1858, inaugurated the Sgau Karen Normal and Industrial School, erecting buildings at a cost of about 3000 or 4000 rupees, all of which was contributed by the Karens themselves.

When Mr. Beecher was driven from the field in 1866, by impaired health, Mr. and Mrs. Carpenter succeeded to the work. Carpenter and self-support are almost synonymous terms, it being the refrain of his letters, tracts, and his history of the Bassein mission. With this latter book no missionary can afford to remain unacquainted. Mr. Carpenter had been scarcely three weeks in the

field when he laid before the Karen leaders plans for new educational buildings, to be built at an estimated cost of 6,000 rupees. At first mention, the Karens were rather dazed, but finally entered upon the work with a will. As the work grew the interest and contributions more than kept pace, for at the dedication of the Ko Thahbyu Memorial Hall some 42,000 rupees, many times the original estimate, had been contributed. An endowment fund was also begun which, under Mr. Nichols, has reached 75,000 rupees—about $26,000—and it is expected that 100,000 rupees will be realized.

The Karens have been learning the lesson of giving. Mr. Carpenter has prepared the average per member for each year from 1857 to 1879. For 1857 the average was 1 rupee, 4 annas, per member; 1860, 1-12; 1865, 3-4; 1870, 3-0; 1875, 4-6; 1879, 8-12. And "there have been no fairs, grab-bags, or ingenious devices of any kind, to lure away their money without their feeling it." It has been all straight giving. Besides the large sums mentioned above, they have given "thousands of rupees' worth of gratuitous labor, besides their heavy contributions for the support of the Gospel, the Institute, and the village schools." The Karens of Bassein have shown themselves a rare people. But they have had exceptional leaders—Abbot, Beecher, Carpenter, Nichols.

Several attempts have been made to secure for Bassein the Karen Theological Seminary; but Dr. Binney, its first president, chose Rangoon instead, and Dr. D. A. W. Smith, after him, approved Dr. Binney's selection.

There are now 88 churches; 8,811 members; 27 ordained preachers; 55 unordained preachers; 85 schools; 2,270 pupils. Contributions for church purposes during the year, $6,398.28; for schools, $8,947.44; and other purposes, $1,400.40.

Of the interesting Pwo Karen work we can only say that it has grown from year to year until at present the converts number 1,135. A Burman department was added by Mr. Douglass in 1854, which has been continued by Mr. Jameson. The last report gives 1 church, 13 baptisms, and 124 members.

But, while Bassein has thus been growing into prominence and become a marvel in missions, the work elsewhere has been forging ahead.

RANGOON

is only less interesting than Bassein, and has a stirring history. For a quarter of a century after the Judsons left the city, the work was very broken and uncertain. Missionaries came and went; work was undertaken and abandoned: still the cause prospered, and in 1852 there were many Burman and Karen converts in the city and adjoining district. In that year the Karens were in a pitiful condition indeed. The Burmans hated them, and not altogether without cause. For it was known that the Karens were favorable to the English; and little marvel, for they had been taught by bitter experience to appreciate the difference between English rule and Burman oppression.

They bided their time, prayed that God might send them deliverance, and hailed the arrival of the English as an answer to their prayers. As the foreign steamers came up the river, a few Karens, who had been watching at the pier, slipped away, and might have been seen afterwards threading the jungles proclaiming the hour of deliverance. Their waiting was rewarded, the hour of their salvation had indeed come, but its coming was attended by death, blood, and sore travail. The Burmans, defeated, humiliated, pressed sore by the English, wreaked their hate and vengeance upon the Karens. "They burned their villages and standing crops; they pounded their children to death in rice mortars, or threw them into the air and caught them, as they fell, upon spears; they tied women to the horns of buffaloes and tore them limb from limb; they cut men to pieces, slowly hacking them to death through successive days. They even, with devilish ingenuity, crucified some Christian Karens, and, fastening the crosses on rafts, set them adrift upon the river, that they might be tortured in their intolerable thirst by the sight of the cooling stream."

Eugenio Kincaid was already in Rangoon. He was a missionary every inch of him, with large heart, loved and trusted by Burman and Karen alike. Mr. Vinton hastened over from Maulmein to join him. "Teacher Vinton" was the Karen missionary, and no sooner was it rumored that the "teacher" had come than the Karens began to fill the city. Pestilence followed in the wake of war. Every imaginable disease held high revel and preyed upon the surviving Karens. The missionaries' hearts and hands were full as they ministered to the sick and dying. And then, in the wake of war and pestilence, followed famine, with all its attendant horrors. For fifty miles around Rangoon every Karen village had been burned and every Karen's goods plundered. Their famished condition was heart-breaking, and as they came thrusting themselves and their wretchedness upon the missionary, with outstretched hands for some slight relief, the "teacher" opened his bins, in which was stored the rice for his school, and distributed to the famishing. His rice bins soon emptied, yet the multitude of starving Karens was nowise diminished. The "teacher" procured more rice, but that, too, was soon exhausted. And then Mr. Vinton, with no money, and little prospect of early remittances from America, went to the merchants of the city and said:

"Will you trust me for a shipload of rice? I cannot pay you now, and I don't know when I can pay you, for I have received no remittance from America for over a year. I cannot see this people die before my eyes. If you let me have the rice I shall pay you as soon as I am able."

"Mr. Vinton, take all the rice you want," was the reply. "Your word is all the security we want. You can have a dozen cargoes if you wish."

Mr. Vinton now had larger resources of supply, but the people came to him in such large numbers, heathen and Christian, that he gave up the attempt at keeping an account, and gave freely to all who came. His friends feared that he was ruining himself, but Mr. Vinton had no misgivings in the matter, and when asked how he expected to get his pay, he merely replied, "God will see to that." And his confidence was not misplaced. In time the money was all repaid. But long before the last amount was paid in, Mr. Vinton had accomplished another and a greater work. The hearts of the people had been won, and wherever he went, men, women and children crowded around to look upon their benefactor. "This is the man who saved our lives, and the lives of our little ones," was their thought. "His religion is the one we want." His disinterested work of mercy had preached volumes—more than any eloquent earnestness could have done. The missionary had availed himself of a great opportunity, and the result appeared in conversions, baptisms, churches organized, schools established, and ready contributions to the work.

And Mrs. Vinton—she was quite as great a missionary as her husband, and succeeded in thoroughly impressing her own character on her pupils. Her presence was a charm that quieted the most restless urchin, and quelled the most ungovernable youth. A story is told which is in point here. While visiting in England, the superintendent of a large mission school spoke very discouragingly of a class of rowdy half-grown boys, pronouncing them unmanageable without the aid of a police officer. Mrs. Vinton was at once interested and expressed a desire to teach the class. She seated herself among them. Her presence exorcised the unmanageable spirit, and the unruly characters became docile as lambs.

Mr. and Mrs. Vinton did a great work among the Karens. The Christians early learned to support their own pastors and teachers; and, in 1854, they formed, at the suggestion of Mrs. Vinton, a Karen Home Mission Society, the object of which was to support evangelistic work among the heathen. At the first annual meeting of this Society there were present 30 pastors and 300 lay delegates. Interesting discussions followed; eight evangelists were appointed, and 600 rupees contributed for their support. Moreover, they pledged themselves to raise 5,000 rupees the coming year for benevolent objects, and all this in addition to home expenses.

Mr. Vinton, after a short illness, died in 1858, but the work continued to prosper under the able guidance of Mrs. Vinton. The son, J. B. Vinton, joined the mission in 1861, and Mr. Luther, the son-in-law, in 1864, the year that Mrs. Vinton died. After a season of labor the Luther's returned to America, where, for the last ten years Mr. Luther has served the Union as District Secretary. He has lately resigned and entered the pastorate.

The work so auspiciously begun, and so ably conducted under the elder Vintons, lost none of its interest when prosecuted by "the son of his father." In 1878 there were 221 baptisms, and there were reported 83 churches, with an aggregate membership of 3,581 members. The year 1883 is memorable for the visit of Dr. Vinton to Calcutta, with a company of Karens, that the Government might remark the difference between the tutored and the untutored native. Dr. Vinton died in 1887, and Mr. Denchfield, for a time, assumed charge of the work. At present Mr. Seagrave, who married the daughter of the younger Vintons, is the Karen missionary, so that the Vinton family are still connected with the mission. There are 82 churches and 4,066 members. The contributions for 1890 amount to nearly $10,000.

The Karen Theological Seminary was removed from Maulmein to Rangoon in 1859, with Dr. Binney as president. After Dr. Binney's death, D. A. W. Smith, D.D., succeeded to the presidency and has continued in charge until the present. There were six in the last graduating class. A new compound has been secured at Insein, about nine miles from Rangoon, to which the seminary is being removed. With the exception of the missionaries' salaries, the seminary is almost wholly supported by the Karen churches throughout Karendom.

For many years Mr. Brayton has been connected with the Pwo Karen work. He has recently completed the translation of the Bible in the Pwo Karen dialect.

After the Judson's quitted Rangoon, Ko Thahbyu continued to preach the gospel to his people. Visiting Maulmein in 1829, he was ordained by the missionaries at that station, after which he returned to Rangoon. But the work grew slowly until the war in 1852. For many years Dr. Stevens continued in charge of this work, but upon his death, in 1886, Dr. Rose succeeded to the vacant position. There are now four Burman churches with a membership of 493. The Rangoon college was established in 1872, with Mr. Parker principal. Mr. Roach is the present principal, and Mr. Gilmore is associated with him in the work. There were eighty-two students in attendance in 1889–1890.

Another institution in Rangoon worthy of mention is the printing press so long superintended by the Bennetts. Mr. Phinney and Mr. Miller are now connected with this work. The press employs eighty workmen and salesmen, whose pay roll is just over $1000 per month, and the press turns out nearly $50,000 of work per annum.

Rangoon has thus again become the head station, and has twenty-eight missionaries engaged in its various departments.

TOUNGOO.

Dr. Mason, Boardman's successor at Tavoy, was the pioneer missionary who first preached the Gospel in Toungoo. He had completed the translation of the whole Bible in Sgau Karen, when, in September of 1853, he and Mrs. Mason set out for Toungoo. The journey was at that time a perilous and difficult one. Nothwithstanding Lord Dalhousie's famous proclamation of December, 1852, annexing the whole province of Pegu, the conquered districts were still in a very unsettled condition, for bands of dacoits wandered at will over the country, plundering and killing as the mood suited them. Now Toungoo was situated on the Sitang river, 100 miles inland, and the way led

through the infested districts. The Masons were warned that they imperilled their lives in such an undertaking, and that they would do well to defer their journey. But nothing daunted they pressed forward, and reached Toungoo after 19 days of trying travel.

They found the harvest ready for the sickle. On the second day after arrival, the people crowded to hear the message of salvation, and soon converts began to multiply. But the Masons were not to labor alone. Sau Quala, from Tavoy, was on the way, full of enthusiasm and eager to preach the Gospel of the kingdom to the Karens of the Toungoo region. Tidings had reached him at Tavoy of the multitudes who inhabited those parts, and where the people dwelt thickest, there was found Sau Quala. He reached Toungoo in December, but only in time to baptize two converts and receive the work from the Masons, who in January embarked for America, on account of Mr. Mason's impaired health. And then began a new Pentecost, for the work spread like wildfire. At the end of the first year, 761 converts had been baptized, organized into 28 churches, and brought into line for aggressive work. In twenty-one months 1860 converts were baptized, while upon the Mason's return in 1857, there were 2600 church members and two associations. The work had prospered so gloriously that the Masons could only exclaim, "The half has not been told." Nor was the harvest nearly gathered, for by the year 1861, the number of converts had increased to 4,733.

In less than eight years this work had been accomplished, these converts made, these churches organized, these preaching stations established, these schools opened! Toungoo had thus suddenly rushed to the forefront—had become a miracle among missions.

But the Toungoo converts must be tested by fire, and the testing came when Mrs. Mason, their spiritual guide, became slightly deranged, imagining that she had come into possession of a new language, a spiritual perception of which constituted one a Christian. At first Dr. Mason saw no danger in the promulgation of his wife's new doctrines. Therefore, no marvel that many Karens eagerly accepted the dangerous tenets, that dissension followed, that divisions were made, that the work languished, that schools were closed, and that the heathen confounded by this mystery, no longer gave ready credence to the Gospel. But it was a marvel that so many stood the test, and came through the trial untouched by the fire. In 1870, however, Dr. Mason was undeceived, and set vigorously to work to undo the evil. This undoing proved a difficult and trying task, yet before his death in 1874, the associations had come together, unity was in some measure restored, and the work revived.

Dr. Cross and Mr. Bunker had now for some time been in the field, Dr. Cross laboring among the Sgaus, and Mr. Bunker among the Bghais. These two missionaries continue in charge still. In 1877 Mr. Crumb joined the mission, and now works among the Red Karens. For some years Mr. Eveleth labored among the Toungoo Burmans, but he has been succeeded by Mr. Cochrane, who gives an interesting account of jungle work in a late *Helping Hand*. Work has also been prosecuted among the Sgaus, Dr. Cushing having translated the Bible into that language. There are now 5,481 Karen converts, and 146 churches, of which 119 are reported as self-supporting. In the Burman department there are 30 members gathered into 2 churches. One hundred miles northwest from Rangoon, situated on the main branch of the Irrawaddy river is,

HENZADA.

A month before the Masons arrived at Toungoo, Thomas and Crawley had established themselves in Henzada, the former for work among the Karens, the latter for work among the Burmans. Here, as elsewhere, the Karen work at once shot ahead, and Thomas began to reap forthwith. At the close of his first year's work there were 150 baptized converts and 8 churches. And the work

continued to grow at the same ratio, for, three years later, the converts had increased to 500, while in 1863, a single decade after the inauguration of the work, there were 75 preachers and 1800 converts.

Moreover, the Henzada converts, though multiplying so fast, were well indoctrinated in the principles of self-support. Thomas was a "rare missionary," and succeeded in imbuing his people with his own spirit. When he went to Henzada, he went to *stay*. He "burned his ships behind him." In a characteristic letter, written at the time when a deficit in home funds was announced, coupled with the intimation that the money wanted for his house would not be forthcoming, and suggesting that it might be necessary for him to return to Maulmein, whence he had set out, he says, "Tell the disciples of Jesus in America if they cannot afford me five hundred dollars to build me a house, I must, nevertheless, remain here, though it cost me my life. Yes, I would rather occupy a Karen house than leave my field of labor. I came to preach the Gospel to the heathen, and my brethren at home promised to support me here. I spend my life as I agreed to do, with or without their support."

We need scarcely add that the money was forthcoming and the house built. The spiritual structure also assumed shape and splendid dimensions. Under Thomas' leadership the churches grew until they numbered about 60 and the communicants not much less than 2000, with a native pastor over every church, a primary school in every village, and a Normal school at the station. But what with preaching the gospel to the heathen, teaching his converts the "All things" commanded, instructing his pastors and preachers, planting schools, and originating and superintending everything, his life burned out fast. After 13 years of close incessant labor he was worn out and forced to quit his field. Beecher, also worn out, had just quitted Bassein, and Thomas tarried a year longer to carry on Beecher's work, hoping a change might answer for a rest. That year cost him his life. He lived merely to reach his native land, dying three days after arrival. His memory is still fragrant among the Henzada Karens.

Rev. D. A. W. Smith, from Rangoon, then came to take the place of the fallen hero and carry on his work. He had taught Karen pastors at Rangoon and was therefore well fitted for leadership. For seven years under his guiding hand the work progressed, and then he was called to the principalship of the Theological Seminary which he had quitted.

In 1874 Mrs. Thomas returned to Henzada and began to build where her husband had laid the foundations; and she built well. Still, at the close of 1879, there were reported 1950 communicants, a slight increase only on the numbers reported thirteen years earlier. The explanation is at hand. A mission is shaken to its very centre at the death of its leader, and a terrible sifting ensues, so that it takes years, sometimes, to right and steady things again.

Williston B. Thomas joined his mother in 1880, and continued in charge until very recently. The Prices are at present the Karen missionaries at Henzada, assisted by Miss Wept, who has the superintendence of the girls' school. In 1889 there were dismissed from the Henzada mission 20 churches and 574 members, to form a new mission at Tharrawaddy. The present Henzada Karen statistics are 48 churches and 2280 communicants.

Working side by side with Thomas was Crawley, and though as speedy results were not obtained, the progress made was very substantial, many excellent Christians being gathered in. Mr. Cummings writes hopefully of the work and gives present statistics, 2 churches and 128 members. These 128 Burman converts have been taught to give, having contributed the last year 1280 rupees, a rate of 10 rupees per member.

Almost direct east from Henzada and situated on the Sitang river, is

SCHWEGYIN.

Hither came Norman Harris in September, 1853, accompanied by Sau Dumoca, a native Karen preacher. From the beginning the work prospered, and many disciples were made. In 1860, the native communicants numbered 1200. But the station proved unhealthy, and the missionary was driven from the field. A second tried the place but fared no better. Then followed a period of six years during which the field was left to itself, and the cause fought for an existence. The native Christians, "like orphans, bereft of father and mother, left desolate, sleepy and hungry," yearned after their early teacher Harris, and prayed for his return. Moved by their entreaties he went to them again. This was in 1866. Then passed years in reconstruction. Finally, Harris, called "Father Harris," "the Schwegyin veteran," retired in 1882. Price followed and then Miller, and now, at present writing, they are again without a missionary. They number 34 churches and 1502 communicants, while nearly as many more have passed on to the better land.

Of the Burman work Mr. Hall writes: "The Lord has blessed us with fruit. Our little church has nearly doubled. We had eighteen members a year ago, now there are thirty." Another classic name in mission history is

PROME,

half-way between Rangoon and Ava, and opened to the gospel in 1854. Long before this date, however, Judson and others had preached in the place, but the intolerance of Burman rulers prevented any sustained and continued work being done.

Judson's farewell words are memorable. In 1830, he visited the place, and for more than three months preached the gospel to its people. At first there were many hearers and some inquirers, but suddenly it was whispered about that Judson's preaching had been interdicted at the palace. This was enough. The crowds fell away, the interested held aloof, tracts were returned unread and the missionary was forced, sore against his will, to abandon Prome. "Farewell, to thee, Pro me!" were his parting words. "Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay, and I must preach the gospel to other cities also, for therefore am I sent. Read the five hundred tracts that I have left with thee. Pray to the God and Saviour that I have told thee of, and if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremeties of the empire, I will joyfully listen and come back to thee."

A few years later the great "Burman evangelist," Kincaid, passed through the place and scattered the seed of the kingdom. But it was not until 1854, that a permanent station was established at Prome. In that year Kincaid returned, and with him Simons. These two self-denying missionaries labored among the Burmans and met with encouraging success, in a single year as many as one hundred Burmans being baptized. Dr. Kincaid was succeeded by Mr. E. O. Stevens, who, in turn, was followed by Mr. Tilbe. There are at present six churches, all of which are reported as self-supporting, and 408 communicants. But these figures do not, in any fair sense, represent the work done at Prome. They take no account of the numbers that have died, or moved away, or that have gone to form the nuclei of new fields. And this remark holds true of all the fields that we have surveyed. This Prome work shows what can be accomplished among the hard and haughty Burmans, and furnishes a legitimate hope that the whole sin-hardened nation will be evangelized.

Still another station was opened in those stirring days that followed the war, namely,

THONGZE.

But we cannot stay to write its history, we must content ourselves with a mere passing reference to Mrs Ingalls' work, whose connection with the mission has made the name familiar to all. There are now 2 churches and 270 members.

Of the remaining twelve stations which are comparatively recent, we can only mention the names with the dates of opening. They are: Tharrawaddy, 1876; Bhamo, 1877; Maubin, 1879; Thatone, 1880; Mandalay, 1886: Thayetmyo, Myingyan, and Pegu, 1887; Sagaing, and Sandoway, 1888; Meiktila, 1889; and Thibaw in 1890. At these stations there is an aggregate of about 60 churches and 200 communicants.

Thus the tiny mustard seed sown in the early days of the mission amid tears and suffering, has grown into a great tree. The two missionaries who braved the perils of the deep and the unknown, untried difficulties of a dread Burman kingdom—the two grand workers who gave their lives for Burma's redemption—sleep, the faithful wife on the Burman shore, where the waves kiss the land and the breaking surge murmurs a continuous elegy; the loyal husband, in the bosom of the deep, where no monument marks his resting place. The two "white teachers" are now represented by a band of 134 earnest and devoted men and women; the one station that was so difficult of occupation has now branched out into twenty-one; the one convert made by Judson in 1819 has passed away, and multitudes more, their number who can say? have followed him, and there are to-day 30,000 converted Burmans and Karens, Shans, Chins, and Kachins, gathered into 542 churches. What hath not God wrought?

Rev. Dr. Jameson, in forecasting the future, says, "It is full of promise. The Lord can easily double the number of believers in Burma the coming year." And Dr. King's eloquent comment is, "That means an addition of thirty thousand souls to our Baptist ranks in that land. And why not? If we have faith in God, what may we not expect in a land into which God first forced us without any intention or will of our own, and which is the land of our first love, and of our early sacrifices and victories—a land that has been furrowed by the toils, and trodden by the weary feet, and planted by the busy hands, and enriched by the prayers and songs, and moistened by the blood and tears, and converted into one vast God's acre by the bones of scores of our noblest missionaries; the land of Judson and Boardman, of Wheelock and Colman, those earliest martyrs in Burma; of Wade and Kincaid and Simons and Jones and Comstock and Mason; of Bennett and Thomas and Crawley; and the Vintons, father and son; of Stilson and the Haswells and Harris and Ingalls and Knapp and Moore and Van Meter and Stevens; of Beecher and Abbot and Douglass and Binney and Carpenter and Kelly and Lyon, and many others no less worthy, all of whose names, though starred on earth, shall shine with the effulgence of the stars in heaven forever?

"We say, what may we not expect of a land for which such costly sacrifices have been made, over which so many prayers have been offered, and which for more than three-score years and ten has been receiving into its bosom the living seed of the kingdom? 'Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are already white to harvest'—a harvest of which not only Moung Nau and Ko Thahbyu, but all who have been gathered in, are only the precious first-fruits, and which in excellence and abundance shall exceed all that the eyes of God's people have hitherto beheld. Then shall Burma turn its radiant face towards the land of the Telugus, and say, 'Rejoice with me, for the time of my refreshing is come.'"

CHAPTER ELEVENTH.

SIAM AND CHINA.

THE story of the mission to the Siamese is interesting, and in some of its phases not far removed from the romantic. Missionaries in connection with other societies—Gutzlaff of the Basle Missionary Society, Abdeel of the American Board, and Toumlin of the London Mission—had visited Siam, spied out the land and had left for other fields of labor. One of these exploring missionaries, in quitting Siam, wrote to the Baptist missionaries in Burma, asking them to undertake a mission to that country.

The Baptist missionaries considered this invitation as providential, and at once dispatched one of their number to open the new mission. Their choice fell upon the Rev. John Taylor Jones, a young man with two years' missionary experience in Burma, and considered specially fitted to begin the new work. The Burman mission had then grown to be quite a stripling, being twenty years old, and was just beginning to be fruitful in results. Had Mr. Jones continued in Burma, he might have shared in the after-glory and success of that wonderful mission; but he chose the harder work and scantier success that attend new enterprises.

In those early days the missionaries did not wait until communication could be had with the Board in Boston, but acted in anticipation of approval. Jones, therefore, embarked forthwith for his new field of labor, and arrived in Bangkok, the capital of Siam, situated 25 miles up the Menam river, in March, 1833. He knew Burmese so that he could preach in that language, and he knew something also of Talaing, and had already made a beginning in Siamese. Being a born linguist he very early acquired great proficiency in the latter language, surpassing even native scholars in his accurate knowledge of delicate shades of meaning, and the genius of the language. The King of Siam was speedily won over by the quiet, scholarly, and courteous missionary, who was as ready to assist his majesty in his diplomatical transactions, or to act as interpreter for the English and American embassies, as he was devoted to his own special work.

Mr. Jones had but well begun work in Siam, when an event happened that came near terminating his promising career. He had gone to Singapore to do some printing, and while there, he and Mr. Dean, who had reached that place on his way to Siam, went out in a small boat to carry little George Dana Boardman aboard a homeward bound ship. While on their way to the ship, they were set upon by a band of Malayan pirates. The boatmen were speared, both missionaries wounded, and Mr. Jones thrown into the sea. At this critical juncture the pirates, having secured a box of letters and journals, retired; when Mr. Dean succeeded in helping Mr. Jones into the boat again. Soon after they were taken up by a large fishing boat and returned safely to the shore. Both missionaries speedily recovered, but they carried the marks of the spears long afterwards.

Mr. Jones preached the Gospel to all classes in and about Bangkok, becoming all things to all men, that he might save some. But the matchless story of the crucified One seemed to have little attraction for the people of Siam. The imperturbable indifference with which all classes—high and low, king, priest and people—regarded the Gospel message, was heart-breaking; and the missionary evinced a wonderful faith and unwearying patience in his prosecution of the work. Hearers there were plenty, and inquirers not a few, but converts seemed long in appearing. Days melted into months, and months into years, yet no permanent impression was made. And thus passed fifteen years, and not one single Siamese convert. Had the Gospel lost its spell?

Had the simple story listened to with thrilling interest in a hundred lands, no longer any power to charm? Or perchance—these dead Siamese sinners were not included in God's plans of mercy? Christian people were perplexed, but the missionary preached with just as unflagging zeal in 1848 as he had fifteen years earlier. And his patience was rewarded. In the last days of that year the first Siamese convert was baptized. The break had been made, and other converts followed.

But other work than preaching had also been prosecuted during those tedious years. The monumental work of the missionary's life was his translation into Siamese, of the entire New Testament, which he began in 1834 and completed in 1843. He also prepared a Siamese dictionary, translated several tracts, and did work on the Old Testament. He was a "model missionary, rejoicing in the sunshine of prosperity, yet toiling on with steady zeal under the deepest shade." He was an indefatigable worker, never slacking his diligence until death closed his missionary career in 1851.

The Rev. J. S. Smith, who had joined Dr. Jones in 1848, continued the work for a time, and met with some success. But in 1869 other fields of more promise claimed all the funds at the command of the Board, and the mission to the Siamese was suspended.

Of larger volume, and meeting with more success than the Siamese work, was the

MISSION TO THE CHINESE IN BANGKOK.

For many years China was closed to foreigners, so that the hardiest missionary could do little more than make occasional descents on the coast and scatter a few tracts and Bibles in the great sea-port towns. But happily all China was not in China, for the Celestials overflowed the boundaries of their own land, filling the adjacent kingdoms Siam, Java, and Sumatra. As many of these were constantly returning, it was resolved to send them back with the thrilling message of the Kingdom. This was no light task; yet, daring spirits were found who were ready to preach the Gospel to the "heathen Chinee," wherever accessible.

Now, it was computed that in Bangkok one-third, at least, of the population were Chinese, and as China was a sealed country, this great city stretching for miles along either bank of the river, would furnish an excellent centre for operations. The Missionary Union resolved, therefore, to station a worker in Siam. The man chosen was the Rev. William Dean, who sailed from America in the ship Cashmere, in July, 1834, and arrived at Bangkok in June of the following year. He labored in Siam until 1842, when he left for Hong-Kong. Later he passed ten years in America, recruiting his health, and returned to Bangkok in 1864. Twenty years later, in 1884, he retired from the work, and is at present enjoying a well-earned leisure in his native land.

During his long period of service not a few illustrious workers were associated with him. Of these we mention the brilliant and ardent Chilcott, whose future seemed so full of promise. But, alas! he was spared to the mission only a brief year and five days. His affianced, Miss Fielde, was upon the ocean at the time, and, as no message could reach her, she received the tidings of his death only after landing in Calcutta. Of Dr. Ashmore, Josiah Goddard, Miss Fielde, and other worthies, we shall write when we come to treat of missions in China.

Early and gratifying results crowned the labor for the conversion of the Chinese in Siam. Though the population was ever shifting, the membership of the churches increased from year to year. In 1874, as many as one hundred and forty-five converts were baptized. In the following year the work of grace continued, and ninety more were received; while in 1881 seventy were added to the church. At the close of the latter year the communicants numbered

five hundred. In 1882, Mr. Eaton joined the Chinese Mission in Bangkok, succeeding to work upon Dr. Dean's departure in 1884.

And now the record becomes discouraging. Since Mr. Eaton assumed charge, the membership has become a diminishing quantity. He worked out a careful census of the Christians, and found that they numbered only one hundred in all. This is bad, but worse follows. At the close of 1885, the membership had shrunk to ninety-six : at the close of 1887, to seventy-three ; at the close of 1888, to—thirteen. This last shrinkage seems to have resulted in this way : Many of the converts expected the missionary to advocate their causes in the civil courts, besides giving other secular aid. But Mr. Eaton, after long forbearance, and at the advice of Dr. Ashmore, resolved that he would no longer involve himself in secular matters, but confine his attention to a faithful discharge of his duties as a missionary. The announcement of this change of policy struck dismay into the ranks, and many began an immediate stampede back to heathenism. In one place, where the church had a membership of fifteen, all went off ; in another, where there were thirty five members, "nearly all" went off ; and in still another, where there were eleven members, one remained faithful.

American Baptists, however, did not long content themselves with a single mission to the Chinese. Two years after Dr. Dean settled at Bangkok, Mr. Shuck proceeded to Macao, where he opened what is now called

THE SOUTHERN CHINA MISSION.

Mr. Shuck, the pioneer in this nearer approach to China, has an interesting history. He seems to have consecrated himself quite early to the work of foreign missions. Attending a missionary meeting, shortly after his conversion, where the claims of the heathen were presented, he placed on the contribution plate a card, on which he had written a single word—myself.

In due course he was appointed, sailed, and arriving at Macao in March, 1836, he began a mission to the Chinese, with which he continued in connection until 1845, when he joined the Southern Baptist Convention.

But in the meantime the memorable "opium war," concerning the righteousness and unrighteousness of which so much has been said and written since, had been waged ; Hong-Kong ceded to England ; and the five ports, Canton, Amoy, Fuhchan, Ningpo, and Shanghai opened to foreigners. And the smoke of battle had scarcely cleared, when the mission was removed from Macao to Victoria, the capital of Hong-Kong. Here, amid sunshine and shadow, the work was prosecuted with varying success—chapels built, the Gospel preached, and converts made—until 1858, in which year Mr. Ashmore, appointed in 1849, joined the mission and began prospecting for a new station. Double Island, five minutes sail from Swatow, was chosen ; but this was in turn abandoned for Kahchieh a rocky piece of country lying south of Swatow bay and just opposite Swatow. This final move was effected in 1864, three years after the treaty of Tienstin, which secured toleration and protection for missionaries in all parts of the empire.

And thus all China lay open to the herald of the cross who might now carry his evangel into any of the eighteen provinces ; still Gospel work was not easy in those early days. Foreign cannon, belching fire and death had thundered at the gates of the sealed kingdom, shivering them into a hundred pieces ; but all the cannon, battle, and prowess of other nations conbined could never shiver the Chinaman's hatred of the foreigner. That had been nourished for centuries, had been handed down through generations, until it had become constitutional. It was thus no evanescent feeling that would vanish at the approach of the first missionary.

But hard feelings were not all. They sometimes took disagreeable shape, so that very frequently "getting about was like running a gauntlet of savages.

Hoots, and yells, and offensive names, and dirt, and stones, and dangerous bits of broken crockery—always abundant in a Chinese town—were the usual accompaniments of a tour among the villages. In a few places the people would be civil, but they were the exceptions. It was no satisfaction half the time to attempt to talk. One can get used to being called 'foreign devil,' and 'foreign dog,' and 'monkey,' and 'swines' progeny,' provided he is only passing on; but it is a strain when he is trying to get the attention of a crowd."

The Swatow missionaries received their share of this kind of treatment, and often "used to wonder whether the day would ever come when they would no longer be hounded like tramps, pelted like dogs, and cursed like lepers."

But hard names, stones, and brick-bats, hounding and mobbing, did not quiet men who had been entrusted with the word of reconciliation for these very Chinese. They put up with the abuse, dodged the missiles, and preached on. Nor when too hotly pressed in one town were they ashamed to flee into another. And this state of things continued through years. As late as 1884, there was a fresh outburst. In that year France and China were at war, and Chinese hate was again stirred to its depths against the "foreign devils." The mission work was stopped. The preachers could no longer get a hearing on the streets. The missionaries found it dangerous to be abroad. Schools were closed, Bible women kept in, preachers dismissed to their homes, and terror reigned. Mobs began to parade the streets, and but waited for darkness to begin their work of demolishing chapels and the looting of Christian houses; while every day some flying messenger from the outstations bore to the missionaries tidings of some new insult or imminent danger. Fugitive Christians crowded the mission compound, and the missionaries began to wonder whereunto this would grow; while the heathen became bolder and more menacing every day. But suddenly there came a change. Remonstrance in high quarters began to make itself heard and feared; mobs slunk away; persecution ceased; and all breathed freely again.

And though the Chinaman still cherishes his dislike of foreigners, and evinces no readiness to hear the foreign teachers' doctrine, things are much better now. "For if we are not," writes Dr. Ashmore, from whose letters we have condensed the foregoing account, "if we are not in Canaan, we are over some of the worst portions of this vast howling wilderness, and we are persuaded that better things are ahead."

And now what of results? In any new mission there must first be seed sowing, and it has not proved otherwise in China. In the early days of the mission, they counted their converts by two and threes, and it was not until 1877 that there was any large ingathering. In that year there was a special outpouring of the Holy Spirit. One hundred and sixty-nine converts were baptized, thereby increasing the membership to five hundred and twelve. The work has continued to receive the Divine approval, each year increasing the number of elect believers, so that at present the entire membership of the Southern China Mission is reported at 1160. Thus, notwithstanding almost insuperable obstructions, the work has grown until there are now three stations—Swatow, Munkenliang, 1882, and Kayin, 1890—twenty missionaries, twenty-nine native assistants, and more than eleven hundred communicants.

And none have contributed more largely to this result than that trio of workers—Dr. Ashmore, whose name and work are familiarly known in every mission circle of the Union, Mr. Partridge who has given nearly twenty years of faithful service, and Miss Fielde, the author of "Pagoda Shadows." Of other devoted missionaries who have died, or resigned, or are now in connection with the work we have no space to write. Their record is on high. And of the trio mentioned we write of Dr. Ashmore only. We believe that he is a splendid example of one endowed with exceptional parts wholly consecrated to the cause of foreign missions. Would that there were more Ashmores doing the work of apostles among the perishing millions of Asia! Did more read our

Lord's commission in the full sweep of its intended literalness; did more hear the low wail of heathen nations, and realize in any measure their awful condition—"without God and without hope"—we know not how lands, now ringing from extremity to extremity with gospel preaching, could hold them. No one denies the need of the home churches and that of home missions; but let all remember, church-members, deacons, Sunday school teachers, Band and Circle workers, lay preachers and pastors, that abroad is an untouched portion of the race as yet wholly destitute of the gospel; and this is—O God, how can we confess it without shamefacedness and streaming tears! this is the year of our Lord eighteen hundred and ninety-two! When, oh when will the Christian church acknowledge her indebtedness (Rom. i. 14) to the heathen and make some attempt, to give them the gospel, worthy of our great Leader!

Dr. Ashmore has been on the foreign field forty years, thirty of which he has passed in connection with the Southern China Mission. For a time he served as Home Secretary of the Missionary Union, but though his services were greatly appreciated, and seemed almost indispensable to the work in America, the greater and more urgent need abroad claimed him.

He has been a prolific writer on almost every phase of mission work, and few command a larger or more appreciative hearing than this veteran who has been in the thick of the fight for forty years. His letters are thrilling in their earnestness, while his trumpet call to the battle is profoundly stirring. He believes, with all the strength of heart and intellect, in the foolishness of preaching, and pleads with moving eloquence for evangelists—men who know and can preach the gospel. "What the heathen need," he writes with almost painful intensity of conviction, "what the heathen need is somebody capable of showing them the way of salvation—somebody who will stick to that one thing until the thing is done, or until his head is gray—one who won't turn aside or allow himself to be switched off on some side track. To be sure they will need other builders by-and-bye, but just now they need evangelizers!—evangelizers!!—evangelizers!!! earnest, upright, downright, regular, persistent evangelizers,—to go up and down among the six hundred millions of Asia, telling the few and simple saving truths that are essential to the soul's salvation."

And to this evangelistic crusade the great missionary is now bending his every energy. He and his colleague, Mr. Foster, who is thoroughly one with him, are tremendously in earnest. They feel that the immediate and pressing need on the Swatow field is the proclamation of the gospel. Drawing the preachers off from the churches they go in solid force into the neglected towns and villages. Sometimes the two missionaries "go separately, but at other times together, taking with them the main staff of preachers anywhere from six to a dozen." In some towns they have broken through the sluggish indifference of the heathen, rousing them to attention, so that many are beginning to inquire whether these things are so.

And the result is: to the missionaries, joy and satisfaction; to the preachers, new zeal and earnestness; to the churches, a new era of beginning to help themselves; and to those who have never heard of God's love in Christ, the knowledge of the way of life.

We must write more briefly of

THE EASTERN CHINA MISSION.

This mission was opened in 1843, when D. J. Macgowan, M.D., settled at Ningpo and began medical work among the exclusive Chinese of that great city. His medicines proved a veritable "open sésame," all classes coming to him for healing, so that in a single year he treated as many as 12,000 individual cases.

In 1848, Dr. Macgowan was joined by the Rev. Josiah Goddard, "the glory of the Ningpo mission." Mr. Goddard has made his name imperishable

through his scholarly translation of the New Testament into the Chinese language. This was completed in 1853. He also began the translation of the Old Testament, and was making good progress, having reached Leviticus, when an untimely death closed his career and cut short his work. Mrs. Goddard, the wife, also contributed valuable service to the mission. In early years, we are told, she labored in a cotton factory near Boston. A young companion, who toiled in the same mill, discovered a great interest in her, and perceiving that she was possessed of talents and missionary zeal, devoted her slender savings to her education. And thus the poor spinner, whose name is not even recorded, contributed a missionary to the work who afterward labored for the heathen on the other side of the globe.

In 1868, fourteen years after his father's death, Josiah R. Goddard, the son, returned to the foreign field and became the Ningpo missionary. He has been on furlough but once, and is still at the head of the Ningpo mission. Other workers have also contributed efficient service—Dr. Lord, who joined the mission in 1847, and died of cholera in 1887 : Dr. Knowlton, called the "Confucius of the west," who gave twenty years of intense toil to the work ; Dr. Barchet, who still continues Dr. MacGowan's medical work, and others.

In casting up results it must be remembered that the missionaries had to overcome similar obstructions to those we have already recounted in our narrative of the Southern China Mission. There has been no special outpouring of the Spirit on this field, but there have been steady travail and soul birth. The first convert was not received until 1849, six years after the inception of the work. Since that memorable year many more have been born into the kingdom, but how many we cannot say. Dr. Knowlton alone is said to have baptized three hundred converts, many of whom have been translated, with their spiritual father, into the realms of bliss. At present there are reported, in connection with the Ningpo station, 7 churches and 251 communicants.

Besides Ningpo there are three other stations—Shaohing, opened in 1869, where Mr. Jenkins, a veteran of thirty years' standing, devotes his time to the theological training of native helpers ; and Mr. Gould, who is the evangelistic missionary ; Kinhwa, opened in 1883, where the indefatigable Adams holds on his way, notwithstanding the many invitations he has received from the natives to "come and be killed ;" and Huchan, in 1886, whose missionaries are at present in America.

To sum up in a single sentence the present standing of the Eastern China Mission. There are four stations ; twenty-two missionaries ; forty native assistants, and more than three hundred communicants.

It will thus appear that much hard and trying pioneering work has been done ; that a permanent footing has been gained, stations opened, the ground cleared, much seed sown, and reinforcements added to the missionary staff in expectation of a large reaping. May the Lord grant a bountiful harvest.

The Missionary Union has still a third centre of work in China, which is called

THE WESTERN CHINA MISSION.

This is the latest movement among American Baptists in China, and has some new features that distinguish it from the other missions of the Union. The missionaries relinquish any salary, agreeing to draw only their necessary support. Messrs. Upcraft and Warner are the leaders in the new enterprise, and have penetrated into far Western China, having followed the windings of the great river Yangtse Kiang. They have settled upon Sin-fu as a centre for work. Mr. Warner writing under date June 10, 1891, informs us that already the people show themselves more friendly than at first arrival. He relates their kindly reception in a town where but a year previously they had been hooted and laughed at. Already there are those inquiring the way, while some

have asked for baptism. Reinforcements are being pushed forward to strengthen the new mission and it promises to be a centre of light to a vast surrounding region where the people have groped in darkness for ages. May the blessing of the Highest attend this band of enthusiastic workers and may thousands rise up and call them blessed.

We have thus briefly outlined the work of the American Baptist Missionary Union in China. Including the one missionary to the Chinese in Siam, there are, all told—the veterans and the recruits, those resting in America and those toiling among China's millions—there are all told 52 missionaries, of whom 31 are women. There are also 73 native assistants, 19 churches and 1573 communicants. These results are simply the earnest of that full harvest in which the multitudes of the land of Sinim shall be gathered into the kingdom.

CHAPTER TWELFTH.

ASSAM.

SADIYA.

IN the year 1835, two missionaries, set apart by their brethren for a new enterprise, quitted Burma, proceeded to Calcutta and, leaving that city, ascended the great Brahmaputra, following its windings for months, as they penetrated deeper and deeper into the country, until, far up the river and near the eastern extremity of Assam, the two pioneers, in March, 1836, reached Sadiya, a station of the East India Company. Here they established a mission, for Sadiya was a town of strategic importance, commanding the entire sweep of the Brahmaputra valley, the whole region of upper Burma, and the highway into Tibet and China. Moreover, it would be a link in the long chain of stations that was to connect Siam with Burma, Burma with Assam, Assam with China, and China with the conversion of the world. Missionaries were few and faith big in those early days. Yet great enterprises make heroes, and little marvel if the pages of early mission history are crowded with great names.

This new movement was to meet with difficulties. Sadiya proved untenable, and the missionaries were forced to fly for their lives. They then settled at Jaipur, three days' journey further down the valley, but this in turn not proving a desirable station, they removed to

SIBSAGAR,

and thus opened the first permanent station in Assam. This was in 1841, and the two missionaries were Nathan Brown and Oliver T. Cutter.

Mr. Brown was baptized at the early age of nine; was graduated from Williams College at twenty; and for a few years filled the positions of teacher and editor. But the fire of foreign missions was burning in his soul, and he was not at rest. Judson's appeal from Burma calling for laborers moved him. "What Christian," wrote he to his father, "can read the appeals from Mr. Judson, and not feel a desire to go and stand for the help of the Lord against the mighty? For one, I cannot think of staying back." That he said he did. For he tells us in the *Missionary Call*:—

> "The vows of God are on me and I may not stop
> To play with shadows, or pluck earthly flowers,
> Till I my work have done and rendered up account,
> The voice of my departed Lord, 'Go teach all nations,'
> From the eastern world
> Comes on the night air and awakes my ear."

He reached Maulmein in 1833, and though he remained only two years in Burma, he made himself, in that brief period, such a master of the language that his Burman hymns are sung to-day. Reaching Assam he soon acquired that language, and set himself to the producing of a literature for the Assamese converts. In a present collection of three hundred and thirty hymns, sixty-two are translations by Mr. Brown. But a more serious work was his splendid translation of the entire New Testament, and select portions from the Old Testament. Besides his literary labors, he made long preaching tours and did much evangelistic work. He continued in Assam twenty years, when he returned, broken in health, to America never to see Assam again. Still "the vows of God were on him," and accordingly in 1872 we find him in Japan, where he did a similar work in translating the New Testament into Japanese. On New Year's Day, 1886, he breathed his last at Yokohama. He loved the Japanese even as he had loved the Burmese and the Assamese; and he had inscribed on his tombstone: "God bless the Japanese." Thus died a devoted missionary whom Max Müller would rank "among the worthies of the nineteenth century."

Before Dr. Brown quitted Assam he saw the mission well established and several converts gathered in. Other missionaries have continued his work at Sibsagar—the Whitings, the Wards, the Clarks, and the Gurneys. Mr. Gurney has completed the translation of the Old Testament, so that the Assamese have now the whole Bible in their own language.

A very important work begun at this station was that among the Kohls. The first converts were baptized in 1871, since which year converts from this tribe have steadily increased, so that at present the Kohl membership exceeds by several times the Assamese.

Another worthy name in connection with the Assam work is that of Dr. Bronson, who opened the second station at

NOWGONG.

Miles Bronson joined the Assam mission in 1837, and in 1838 moved to Jaipur, where he began work among the hill tribes. He first turned his attention to the Singphos, but, finding the Nagas more numerous, he visited them, prepared books in their language, and so won their good will that they built him a house and invited him to dwell in their midst. He went, and continued with them for a time, but hardship, exposure, and illness forced him to the plains. "We cannot ask you to stay here and die," said the Nagas, regretfully; "Go, therefore, and get well and come again," while the aged chief added, "Before you return I may be gone, for my hair is ripe, but my sons will stand pledged to be friends with you."

Bronson, therefore, returned to Jaipur, and when that station was abandoned in 1841 he removed to Nowgong and began work among the Assamese. A notable feature of his work was his orphan institution, which he opened in 1844, and continued until 1856. Of this institution Mrs. Gurney says, "If he had never done any other work for the Assamese, save this school, Assam would have reason to bless his memory for this. Charles, the beloved pastor of Nowgong, was a sample of manhood and Christian living for whom any missionary might have thanked God and taken courage, and there are still living, men from the school whose influence and lives are a power of good."

Dr. Bronson had the honor of baptizing Nidhi Levi, the first Assamese convert. He also baptized the first Garo converts, and organized the first church among that interesting tribe. But, what with teaching, translating, preparing books in Singpho, Naga, Khamti, and Assamese, compiling his dictionary (the literary work of his life), preaching, baptizing converts, instructing his Christians, and doing the multitude of things that fall to a missionary, his was a full life. He continued forty years in the work, and his farewell words

when leaving for America were, "I do not want to go, my heart is here. I desire above all things to live and labor for Christ here." Nor did he forget the land of his adoption. In his last hours his spirit was again in Assam preaching Christ and conversing with the native Christians. He departed this life at Eaton Rapids, Michigan, November 10, 1883.

Besides the Bronsons other missionaries lived and labored at Nowgong, of whom we mention the Daubbs, Tolmans, Scotts, Neighbors, and Moores. Nor should this history omit the name of one who never worked either at Sadiya, Jaipur, Sibsagar or Nowgong. This was Mr. Thomas, who was killed by two trees falling from the bank when approaching Sadiya in 1837. Brownson, his companion, had fallen ill as they were voyaging up the Brahmaputra, and Thomas was hastening on in advance, in a lighter and swifter boat, to secure medical aid, when he was thus suddenly cut down.

There is still a third name connected with the pioneering work in Assam. Cyrus Barker joined the mission in 1840, and, in 1843, opened the mission at

GAUHATI.

There he did faithful, earnest work, but he was not spared to the mission many years. By 1849 he was feeble and far gone in consumption. Delaying a little too long he did not live to see America, but made his grave in the southern ocean, not far from the Mozambique channel. Other workers filled his place, but at broken intervals, so that for two long periods, one of eight years, and one of seven years, there was no foreign missionary on the field. During the latter period, Kundura, a native preacher, had charge, and did good work. In connection with Gauhati there are four churches and 292 communicants.

Assam falls into three natural divisions, the Brahmaputra valley, the Surma valley and the watershed between the two rivers. The Assamese dwell in the plains and the three stations Sibsagur, Nowgong, and Gauhati lying in the Brahmaputra valley represent the work among the Assamese. The Union has no stations in the Surma valley, but the hills are being dotted with them. At present work is conducted among the Garos and the Nagas. We have seen how Dr. Bronson, in 1863, baptized the first Garos, and organized the first church in 1867. Shortly after the Stoddards entered upon this promising work, settling first at Goalpara, but the mission was finally removed to

TURA,

still further down the river than Gauhati and about 100 miles into the hills. The names of the first two converts were Omed and Ramkhe. About a year after these two were baptized they returned to their native hills and began work among their people. Ramkhe taught a school and Omed did the work of an evangelist. They met with bitter opposition but God blessed their efforts for the conversion of their tribe, so that the first church organized, consisting of 37 members, was the fruit of their labors. And the work so auspiciously begun in no way fell short of the anticipations entertained. At the end of the first decade in 1877 the church membership had increased to 610, while at the close of 1830 there were reported 11 churches with a membership of 1276. The Masons and the Philips early succeeded to this work and continue in charge still.

Somewhere about 1876 Mr. Clark opened a station at

MOLUNG

for work among the Nagas. Pioneering work is always hard and so proved this attempt at work among the Nagas. Mr. Clark had passed seven years of close incessant toil at Sibsagur, when he turned his face towards the hills and

resolved to carry the Gospel thither. And thither he went and passed his first night, like Jacob, making a stone his pillow. At the end of nine years he had mastered the language, reduced it to writing, compiled a dictionary, grammar, catechism, hymn book, and put through the press translations of Matthew and John. His Naga church in that year reported 54 members. There are at present three churches and 72 communicants. Two other stations have also been opened among the Nagas, one at Kohima, the other at Wokha.

And thus has the Assam work grown from small beginnings until at present there are, in connection with the mission, 32 missionaries, 24 native preachers, 53 other helpers, 26 churches and 2013 communicants. In 1841, the missionaries rejoiced over their first convert: while, in 1890, they baptized 202 believers. The pioneering work is largely done, and we may hope for a steady advance. May it be the Divine pleasure to speed the coming of His kingdom in Assam.

CHAPTER THIRTEENTH.

TELUGU LAND.

"MAN proposes, but God disposes." And so it came about that two missionaries who arrived in Calcutta, February 5th, 1836, en route for the same field of labor, separated in that city, one proceeding to Burma, destined to lead into the kingdom thousands of converted Karens; the other pursuing his way to the Telugu country where he was to labor for years under the most trying discouragements, and was finally to lay down his work with no apparent results. The first quitted his field after sixteen years of successful labor, every year being marked by great accessions to the faith, while the second followed a few months later, after passing his whole missionary career in sowing the seed of the kingdom. These two names are familiar to all—Elisha L. Abbot, the founder of the Bassein Karen mission, than which no more glorious work has ever been accomplished; and Samuel S. Day, the inaugurator of the mission to the Telugus, a mission which is to-day the standing miracle of work in heathen lands. The story of the Bassein mission has been told in the foregoing pages; the story of the Telugu mission we now proceed to narrate.

When Mr. Day reached the Telugu country, his first work was to decide upon some suitable place in which to begin operations. For it must be remembered that the Telugu country is one of great dimensions, and that the Telugu people are a great nation. The country stretched along the Bay of Bengal for more than 600 miles, and far into the interior.

At that time there were but two missionaries laboring among the Telugus—missionaries of the London Mission settled at Vizagapatam. Now Vizagapatam was one of the many chief stragetic centres, being a thriving seaport town, and would answer as a first entrance into the Telugu country, while the missionaries stationed there would be ready to advise as to the most promising sphere for labor. Thither, accordingly, Mr. Day proceeded and, after some consultation and study of the country, thought for a time of settling at Chicacole, a large town several miles up the coast from Vizagapatam and a good centre for reaching the thousands inhabiting that district; but before leaving Calcutta the missionary had come to an understanding with Rev. Mr. Malcom, who was then making the round of the missions of the Triennial Convention, and who had agreed to call at Madras, that no definite conclusion should be reached until they two had consulted together.

And thus it was that Mr. Day, after a brief stay in Chicacole, proceeded to Madras where, after consultation with Mr. Malcom, he decided to begin work. Madras is at the extreme south of the Telugu country and had at that time, even as it has to-day, a large proportion of Telugu people.

But meeting with little success, so far as the Telugus was concerned, the missionary cast about for some better station, and this he found in a large and growing town situated on the trunk road, 110 miles north from Madras. To this place he moved in 1840, and though he had now been four years in the country, he had not succeeded in gaining a single Telugu convert, whereas the Karen missionary across the bay had already baptized his scores. But Mr. Day believed his mission was to the Telugus, so that, not at all dismayed at these untoward circumstances, he persevered in his work.

Who now can know what that lone missionary at Nellore experienced as he toiled on day after day among a people that gave little heed to his message. There was inspiration in it, and his heart melted with compassion as he mingled with the teeming crowds that passed him on every hand with no thought beyond the present fleeting moment. They had never once heard that thrilling story which had moved him in his distant western home; how then could they be other than they were? But now he had come to break the silence of the ages. He had come to command men everywhere to repent. He had come with the word of reconciliation and seized every opportunity to proclaim it. In their own speech he appealed to the passing multitudes to consider the tidings of great joy that he had in charge for them. But his words seemed to fall on listless ears. "Will believing break my caste?" "Will believing bring me rice?" were the persistent questions that met the preacher. And when the inquiring Telugu discovered that his caste would be imperilled or that rice would not be more easily procured, he passed on. He could have no further interest. The two great questions were caste and rice, the one final with the higher classes, the other equally final with the poor, struggling for the right to live.

Still the missionary was much encouraged that year at the arrival of a fellow-laborer, and what was also a great matter to the patient toiler, the first year at Nellore saw the first Telugu convert. Three years later three more converts followed, and then things resumed their former course. Soon the brother missionary was invalided from the field, never to return; and what seemed more distressing still, the founder of the mission was forced to follow very soon after. This was in 1846, and what account could the missionary give of his ten years' toil? Moreover, Abbot had also returned to America on account of impaired health, and was pleading for his *thirty* native churches, and more than *four thousand* Karen converts. Burma was a prosperous mission, and Burma was needy. Why not thrust the laborers into that great harvest field? Thus the question of abandoning the Telugu work obtruded itself and also was seriously entertained. But if Mr. Day had no converts, he had faith; and his faith conquered, so that in due course he was returned to the field, and with him Lyman Jewett.

He is again on Telugu soil—again in his familiar Nellore which he had called "home." Old associations came back, old memories were called up, old faces again presented themselves; but, all were just as hard and unrelenting as before. The people came to listen to the earnest preacher, but while listening were commenting on a myriad of irrelevant things. Thus passed four years of unremitting toil, still the clouds had not broken nor the showers descended upon the thirsty land. In the meantime a deputation had visited the workers at Nellore, had tarried twelve days inquiring fully and earnestly into every phase of the work, and had gone. At the next May meetings, in 1853, the old question presented itself—shall the Telugu mission be abandoned—and the deputation were on hand with a serious report in favor of abandonment. Many reasons were given for and against, but we mention two

only, namely, in favor of abandonment, the want of success; against, the prevailing policy of the mission.

It was patent beyond gainsaying that results were few; but, then, the policy of the mission was the faithful and persistent preaching of the Gospel. Now the members of the Union had not lost faith in the efficacy of the Gospel, but they also believed in times and seasons; hence their great difficulty in reaching a decision. And this difficulty was aggravated by a deficit in funds that had become almost chronic. The question narrowed itself down, therefore, to a spending of the funds at their disposal to the best advantage.

Long and seriously was the question considered, for, notwithstanding the difficulties in the way of continuing the mission, none felt like closing the door of Gospel grace in the face of the needy and perishing Telugus. The special committee, appointed to consider the question, could not so understand the commission. They were "unable to find in it any clause for retreating soldiers, and venture to express the hope that the Board would never detain itself in seeking to find it." The committee, therefore, recommended reinforcement. During the discussion that followed, one of the speakers referred to Nellore as "The Lone Star"—the single ray of light in all that dark region. The idea was suggestive. One present, Dr. S. F. Smith, that night before retiring put into verse the following:

"THE LONE STAR."

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem.

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

Finally a decision was reached in favor of continuing the mission. A year later, in referring to this decision, it was hoped that the question was *settled forever*. Meanwhile events of no encouraging nature were transpiring in India. Mr. Day, broken in health, was now forced to quit his station and proceed to

America. The work was thus left to a single missionary, but what mattered, if that one be the chosen of the God of missions to fill that position. This it is, that makes men invincible—the conviction of standing in one's appointed place.

Mr. Jewett proved to be that man. At early morn on New Year's Day, 1854, he, with his wife and three native Christians, ascended the hill that overlooks Ongole, that he might get a better view of the surrounding country. Before descending, the little band prayed that God would remember the people of that region, and send a missionary to Ongole. Nor did God forget His people whom He had chosen. At the close of 1854 the church at Nellore had a membership of six, not many when compared with the thousands in Burma; but they were the earnest of the ingathering of a great people. Two years later the membership had doubled, while in another two years it had increased to twenty-six. Still converts came slowly. Moreover, another worker, Mr. Douglass, had joined the mission, so that results seemed more meagre still. Things must soon reach a crisis, and the crisis came in 1862, when Mr. Jewett—he who had stood in the breach since 1853, and had been in the field since 1849—was forced to embark for America, on account of failing health. He had been down in the mine thirteen years—a long time—an age in so dark and stifling a place. He had given a large portion of his life to the work at Nellore, all its first freshness and vigor; and now imagine his welcome to America. It is the old question of abandoning the mission. Indeed it had been up before, and had been well nigh settled before he reached America, only Dr. Warren, the Corresponding Secretary, remembering the tears and prayers that had been offered up for the "Lone Star" mission, entreated for a postponement, at least, of the decision. "Wait, brethren, ye know not what ye are doing," was his plea. "Wait, let us hear what brother Jewett, who is now on his journey home, has to say on this question."

But that delay meant continuance of the work. The committee had strangely misunderstood the loyal missionary if they had entertained the thought of his retreating from the field. No, was his unhesitating answer. The Union might abandon the mission, but he would not. If aid were refused him he would return alone and spend his remaining strength among the Telugus. Decision amid indecision carries the day. It was resolved to return Mr. Jewett, but, added the Secretary with a smile, "Well, brother, if you are *resolved* to return we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land."

The crisis was now passed. The plea, "want of success," was never again to be urged in committee room or on public platform. The cry hereafter will be men, *men*, MEN, to organize and to instruct the converted Telugus. The few workers are to be crushed almost to the earth with unbearable burdens—they are henceforth to be solicitously anxious when new accessions are reported. So great is to be the return, that the long years of waiting are to be forgotten. Such multitudes were to press into the kingdom that even the glory of the Karen mission would be dimmed by the greater brilliancy of the new work. Mr. Day was spared to see the beginnings of promise, so that before his death in 1871 he could say, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." Lyman Jewett, who manifested such sublime faith during all those years of waiting, still lives to rejoice over every new accession to the Christian Telugu forces.

The crisis was verily passed. The mission was reinforced by the appointment of John E. Clough, whose name has become familiar in every mission circle in Christendom. On the last day of November, 1864, Jewett and Clough sailed from Boston, reaching Madras four months later. Tarrying but a short time in the great southern city, the two missionaries hastened on to Nellore, where they arrived on the 26th April, 1865. There they relieved Douglass, who had been holding the place against their coming, and who now embarked

for America. Clough stayed for a time in Nellore. The language must be acquired before the new worker can enter upon his chosen enterprise. But the fire of conviction is burning in his soul, the Spirit is resting upon him so that he barely tarries to get together a few new words before he takes himself to the streets and bazaars of the city. There he begins to proclaim the great salvation, and when his speech is exhausted from lack of words, he turns to a new quarter, where he repeats his message. Nor was it long before the missionary began to express himself more freely. The Spirit within breaks through all difficulties and carries the speaker on with resistless force. In September, 1866, thirty years after Day's landing at Vizagapatam, Clough establishes himself at

ONGOLE.

The new era is now fairly ushered in. The prayer of Ongole Hill is now answered; the prophecy of the "Lone Star" is about to be fulfilled. On New Year's Day, 1867, a church is formed at Ongole, consisting of *eight* members. Then follows the week of prayer. This observed, the missionary loads his tent, calls his few workers around him, and proceeds to a village—Tallacondapand—some forty miles from Ongole. Arrived there, he stretches his tent, makes ready for a meeting, and then sends out to announce his presence. The time is ripe. The Telugus come together and are pricked to the heart. A wonderful revival, such as the missionary had never seen, even in America, follows; the people are melted and become as wax under the influence of the Spirit. They surrender in faith, and twenty-eight put on Christ in baptism. This is the beginning, only, of a great work of grace. At the close of 1867 the church has a membership of *seventy-five*.

These, however, were from the lowest classes. Caste wields a mighty influence in India, so that the higher castes lord it over the lower, while the lower submit to the domination believing it to be the regular order of things. Moreover, the higher castes are extremely haughty and separate—but the missionary had a gospel for them, also. Indeed, it seemed as though the caste people also were about to enter the kingdom. They spoke smooth words intimating that they were considering the question. Only one thing was stipulated, that the missionary must not bring in the despised non-caste. This agreed to, and they would certainly join him shortly.

The missionary was very anxious to gain them; for, if they were once gained, the way would thereafter be easy. So far, the baptisms had been at a distance from Ongole, but now some converts—from the objectionable class—in their intense eagerness, had come into Ongole and were asking baptism. It was a trying time to the untried and inexperienced missionary. The caste people spoke deprecatingly and began to hold aloof. Were they thus to be lost to the cause? The thought was agonizing to one who travailed for the speedy coming of the kingdom. Why must these Madigas come into Ongole? Could they not just as well have received baptism miles away? But while the missionary is thus reasoning they are at his door, clamoring loudly for a reception. In despair, the perplexed teacher refers them to the native church. Soon the leaders come, announcing that the strangers have passed a good examination. "But be rigid," groans the missionary, hoping in some way to ward off the evil day. "Be rigid. Be thorough. Make certain that the root of the matter is in them." "Ah!" was the reply, "we have searched them through and through, but cannot move them."

The inevitable had thus come, and must be met. That evening they were baptized, while the caste people stood a little distance off watching the ceremony with gloomy countenance. All thought of embracing the new religion was now abandoned. There could be no further consideration of the matter—it was settled for ever. Yet they were not slow to upbraid the missionary, and to lay the blame at his door.

The young missionary thus saw his brightest hopes dashed to the ground. His wife had shared his hopes and his fears, and was likewise depressed. He does not therefore turn to her for comfort, but retreats to his own room. For a Christian with faith in Divine overruling, he certainly is gloomy, and for a man who has come from a baptismal service his case is passing strange. The Bible is lying near, and, opening at random, he stands confronted by the words: "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen——" every one can readily finish the quotation. The missionary did not need to read to the end of the verses; their force at once struck him, and he is still confused when the door opens and his wife enters with an open Bible and a beaming face. She had also opened at the same passage, and was now come to share the comfort imparted to her. The missionary looked at the passage on which his wife's finger rested, listened to her explanation, and then gave a sigh of relief. Yes, that must be the Divine order—"Not the mighty, not the great, but the poor."

The question is now settled, and every doubt dissipated. Henceforward direct and unquestioning procedure. And the cause grew apace, every year increasing numbers pressing into the kingdom. Still obstructions were to be cast in the way, and the new converts tried. The twenty-eight, of whom we have spoken, upon returning to their villages, found all arrayed against them. The streets were blocked, water denied them, and all intercourse refused. Nor was this the worst that Satan could do. Disease broke out among the cattle, and the Christians were charged with poisoning them. They were straightway summoned before the magistrates, and had not the missionary exerted his influence in explaining, it might have gone hard with them. At another place the Christians were beaten, fined three rupees each, and lodged in the common jail. They were then sent to work on the grouud about Vishnu's temple, whereupon the missionary, for the story ere long reached his ears, advised them to sing at their work, and to pray in the jail. The suggestion was promptly acted upon and gained them their release. For the keepers could not quiet them, so relishing neither the singing nor the praying, they were fain to let them go, even going to the extent of returning the fine.

This victory, of course, was bruited abroad, and mightily recommended the new religion. Thus the work grew so, that at the close of 1868 the converts numbered one hundred and seventy-two; at the close of 1869, eight hundred and thirty-five; and at the close of 1871, *sixteen hundred and fifty-eight.*

Early in 1872 the missionary, in need of rest and change, must leave his people for a time. But they gather around, imploring him to stay. The teacher reminds them of the frequent invitations he has received from them to visit their various villages, many of which he could not comply with; did they remember? "Yes, yes," was the response. Well, the teacher now only goes apart to rest awhile, and when he returns he will bring other helpers with him, so that all the villages may be visited. They at once grasped the situation and cried, "Go quick, and come quick."

But the Telugu converts were not left without a leader. Rev. John McLaurin had but a short time previously joined the mission, and now assumed charge. Nor did the work so auspiciously begun, abate its steady growth, for, at the end of two years, when Mr. Clough returned with four missionaries, the membership had increased from 1658 to two thousand seven hundred and sixty-one.

The Ongole missionary is again at the helm; the Spirit broods over the land; the work increases mightily; and the elect are gathered out until the converts number three thousand four hundred and seven.

Then came the memorable famine of 1876-78—the sorest the land had ever experienced, and known in history as "the great famine of Southern India,"—which prevailed over a quarter of a million of square miles, and affected nearly

sixty millions of people. The famine continued through twenty-two months, and cost the Government more than fifty millions of dollars. At one period as many as two and a quarter millions were in receipt of relief, not more than one-fourth of whom were employed on the famine works. Notwithstanding the most strenuous efforts at relief, more than two million people died, and among the dead were nearly four hundred Telugu Christians.

The missionaries were in the very heart of the great famine, and went through experiences that time can never efface. The Ongole missionary contracted for the cutting of a section of the Buckingham canal, employing hundreds on the work, while he ministered to hundreds more, too helpless or too famished to work. The famished wretches crawled into his compound often only to die—no ministering could save them. The daily sights that met the eye were appalling, such as no pen can describe. The prolonged suffering was terrible. The harvest of 1875 was short, so that prices ran high, aggravating the straightened condition of the poor. The monsoon of 1876 failed, the crops perished, and vast numbers were left without any support, while 1877 was a sad repetition of 1876. The people supplied with seed, sowed their fields, but the winds gathered no clouds, and the heavens gave no rain. Thus again and again the anxious and starving ryot saw his every effort fail, and his hopes vanish one after another. The visitation was sore, so that the whole land groaned. The gods proved vain helpers, able neither to console the distressed nor save their devotees alive.

Finally in 1878, the Divine anger was appeased and the rains came on, removing all further anxiety ; still there was the season until the harvest to be provided for, so that for several months help was needed.

And now what of missionary operations during this distressful period ! A great work had been done ; the people's belief in their gods shaken ; and the way prepared for a great ingathering. But as yet there had been no baptisms. During the famine the missionary could not distinguish between gratitude for help received and a saving belief, so refused baptism to all candidates alike. For eighteen months he closed the way, turning back all applicants. Soon these began to multiply, until even the missionary had no conception of their numbers ; yet he persisted in turning back the stream, until it became a flood and threatened to sweep aside all barriers. Friends in America warned the missionary that he was trying to stay the Niagara and that he must beware of obstructing the Divine movement. Soon the missionary could no longer stay the gathering tide, for the people pressed him on all sides, refusing to be turned away. They wanted nothing, they said, for themselves and their children except the privilege of obeying Christ. No one should deny them that. They would submit to any test except a longer delay.

Plainly the hour had come to baptize. In one day *2,222* were baptized, paralleling the scene at Pentecost. In three weeks the baptisms were : 75, 75, 140, 150, 188, 212, 199, 614, 2222, 781, 216, 279 ; and by the close of the year *9,606* had been baptized, rolling the Ongole membership up to *twelve thousand eight hundred and four !* And still converts pressed forward for baptism. The tide had now set in and seemed about to sweep over the whole district. At the close of 1882 the communicants numbered 20,865 ; while in 1883 more than 8,000 were dismissed to form four new fields—Cumbum, Vinukonda, Narsaravapetta, and Bapatla. In the smaller circle around Ongole the work still spread, converts multiplied, new churches were organized, and the membership increased every year. The Pentecost still continues. As recently as December, 1890, seventeen hundred and sixty-one were baptized in a single day. The membership again exceeds 20,000, so that reconstruction of new fields is again necessary. For years the cry has been men, *men*, MEN, but they have not been forthcoming. Inconceivable this ! Converts without teachers ! ! Waking life with none to nourish it ! ! ! The awful apathy and sleep of a dead people is heartbreaking ; but what must be the feeling of those standing in the midst of

a region with thousands of untaught converts fresh from the bed of heathenism, while the dead, inert mass on every hand begins to throb as it were into life! Oh, what appeals can be sharper-winged than such as these! The need of dead Telugu land is beyond expression, but the need of *waking* Telugu land is incomparably more urgent. The culmination of the ages is upon us—a great crisis is at hand—a stroke *now* and a nation may be won for Christ—a guiding hand *now* and a future Telugu Christendom may be formed! The opportunity of the ages! Will the Union miss it! The thought is maddening—sacrilegious—disloyalty to Christ. But appeals—and more touching ones have never been written—have gone forth; yet no response. The missionary stands in the midst of a region through which teem more than twenty thousand converts, and he hears the stirring of twice, and thrice, and ten times twenty thousand more. What an hour that! Thrust in the sickle! Ah, he has thrust in the sickle until it has cleaved to his hand. Worn with work he has turned to America, where, while resting, he is constrained to plead for men and money. Only twenty-five men, and only fifty thousand dollars! Shame that any pleading is necessary from the worn-out veteran representing 20,000 Telugu Christians and thousands more unborn, to gather that paltry sum and twenty-five workers. Are there not many who have come to the kingdom just for such a time as this! Already fifteen men have responded and $25,000 have been subscribed. God grant that the whole number may be forthcoming and the entire sum raised! And now what of Cumbum, Vinukonda, Narsaravapetta and Bapatla—whither Messrs. Boggs, Thomssen, Maplesden and Ballard proceeded respectively the

FOUR FIELDS

that were carved out of the Ongole field in 1883? From that year until the close of 1890 there have been baptized at Cumbum 3273 converts, giving that field a present membership of 5070; at Vinukonda 2669 baptisms, giving a present membership of 6940; at Narsaravapetta 3863 baptisms giving a present membership of 5530; and at Bapatla 1838 baptisms, giving a present membership of 2328. During 1890 the baptisms on these fields were 1206, 543, 903, and 493 respectively, showing that a marvellous yearly increase is still prevailing. The future promises even better things. Some of these fields may become second Ongoles. During the first three months of 1891 there were baptized at Cumbum, which is now in charge of Mr. Newcomb, 2001, increasing the membership at a bound from 5070 to eight thousand and seventy-one.

The space that now remains will not suffice to speak of

NELLORE,

and to trace its fortunes year by year until the present. Though Ongole and its cluster of stations have become the chief attraction, Nellore has not been without blessing. There has been a steady growth at this station during Dr. Jewett's charge and afterwards under Dr. Downie, so that to-day the membership numbers 624. Very early also (1872) a station was opened at

RAMAPATAM

under Rev. A. V. Timpany, who continued in charge until 1876, in which year there were more than 700 communicants. Mr. Timpany had also the honor of opening the Ramapatam Seminary, which afterwards passed under the management of Dr. Williams, and upon Dr. Williams retiring to America, under that of Dr. Boggs, who is at present the efficient president. Other stations have been opened at different periods—Secunderabad, 1875; Kurnool, 1876; Madras, 1878; Hanamaconda, 1879; Udayagiri and Palmur, 1885; and Nalgonda, 1891.

Thus the "Lone Star" mission has come into prominence and bids fair to

distance every other mission of the Union. During 1890 more than 6000 converts put on Christ in baptism; while during the first quarter of 1891 5,000 more have followed. As converts are being added every day it is not easy to give final figures, but the membership can be little short of fifty thousand. And all this growth in a quarter of a century! Who can predict the outcome of another twenty-five years?

CHAPTER FOURTEENTH.

JAPAN AND AFRICA.

I. JAPAN.

Messrs. Brown and Goble were the first missionaries of the Union in Japan. They arrived in that country in February, 1873, and established themselves at Yokohama. Mr. Goble, during the course of the same year, severed his connection with the society, but Mr. Brown continued in the work until his death in 1886. As we have already seen elsewhere, he contributed very largely to the cause of Christ in Japan by the consecration of his splendid linguistic abilities to the work of translation. The Japanese are a reading people—are said to have a larger proportion of readers among them than any other people in the world. This, therefore, makes the preparation of books a prime necessity, and particularly the translation, printing and circulation of the Scriptures. Other secular and atheistic publications have been flooding the country, so that missionary bodies cannot be indifferent to putting wholesome and corrective reading in the hands of the book-loving Japanese. They are a wonderful people, and have already taken long strides towards overtaking Western civilization, so that the sunrise kingdom, as their country is called, has drawn the attention of the whole world. Until quite recently decrees against the introduction of Christianity were in force, and missionaries labored under the sorest difficulties in propagating their faith. These decrees owed their origin to the abuse which Roman Catholics made of the liberty at first granted them, aiming even at bringing the whole land under the sway of the Pope. At least the Japanese had some cause so to believe; and at once set to work to root out the dangerous growth. Executions became the order of the day. Many thousands suffered death, while more were expelled the country. Bloody decrees were then issued, prohibiting on pain of death any Christian entering Japan, "for let all know," ran the decrees, "that the King of Spain himself, or the Christian's God, or the great God of all, if He violate the command, shall pay for it with His head."

This was three centuries ago. Since that time great changes have taken place. In March, 1854, the United States succeeded in effecting a treaty with Japan, and, other countries following, the Japanese, abandoning their prejudices, have come to entertain a strong admiration of foreign modes of life and government.

At present, therefore, missionaries are not only tolerated, but, in many places, received with goodwill. This change of attitude, notwithstanding, missions are still in their inception, for the work heretofore has been largely planting stations, thrusting in laborers, and generally, a making ready against the day of ingathering.

The American Baptists also have been clearing away obstructions, planting stations, disembarking their forces, and doing the pioneering work that always attends a new enterprise. Except Yokohama and Tokyo, the stations are all quite recent, and the same may be said of the workers. Many of them have just nicely mastered the language and adjusted themselves to their new relations, while others are later arrivals still. Few have been more than ten years in

the country, while considerably more than half have been under five years, hence the day has not yet come when we may legitimately look for large results. Still an ample earnest of the forthcoming ingathering has been vouchsafed, so that any interested may indulge large expectations.

At Yokohama (1872), the mission is well established and is yielding a steady increase. During the last eight years more than 400 converts have been baptized at this station. Owing to deaths, dismissals, and exclusions, the net results are somewhat less, still the last report gives 3 churches and 358 communicants.

At Tokyo (1874), the cause has also prospered, so that at present there are reported in connection with that station, 4 churches and 213 communicants. The other stations are: Kobe (1881), with 1 church and 170 communicants; Sendai (1884), with 1 church and 171 communicants; Shimonoseki (1886), with 2 churches and 112 communicants; Morioka (1887), with one church and 32 communicants.

Mr. Carpenter, so long in connection with the Karen mission in Burma, began, in 1885, a mission to the Ainos of Japan. His widow continues his work at Nemurs. This work is self-supporting, but is enrolled among the missions of the Union.

A mission to Japan was begun by the English Baptist Missionary Society in 1879, under the care of Messrs. White and Eaves, but it was much crippled by want of laborers. Accordingly, in June, 1890, the mission was offered to the Union, by whom it was accepted. By this transfer there were added to the American Baptist mission several native preachers and about two hundred converts.

The work in Japan has thus grown from small dimensions—1 station and 4 missionaries in 1873—to its present size, 7 stations, 45 missionaries, 75 native helpers, 13 churches, and 1,256 communicants.

II. AFRICA.

For many years the Missionary Union made various attempts to plant missions in Liberia. Somewhere about 1815 the colored Baptists of Richmond formed the African Baptist Missionary Society, the object of which was the collecting of funds for the prosecution of mission work in Africa. In five years the collections amounted to seven hundred dollars, and were appropriated to the use of Lott Cary and Colin Teague, two colored brethren, who went to Africa under the auspices of the American Colonization Society. In the same year the mission was recognized by the General Convention, which appropriated occasional sums to its support. Other missionaries were sent out, and work begun at several stations. Among the colonists, churches were organized and schools established; while, from among the native idolators, some conversions were made. But the climate proved deadly, one missionary after another—Holton, Crocker, Skinner, Anderson, Fielding, Constantine, Clarke—succumbing to its fatal influence. The mission was accordingly suspended in 1856, to be re-opened in 1868, but was again suspended in 1878, upon the death of the last missionary, Mr. Vonbrun. The Woman's Society continued to make appropriations for the support of Mrs. Vonbrun and Mrs. Hill, who remained in the work, but these also were finally discontinued.

THE CONGO MISSION.

Though driven from the field the Union did not abandon the idea of contributing to the evangelization of Africa. Liberia was impracticable, but other openings might offer. The question of re-entering the Dark Continent came up regularly at the annual meetings, but no decision was reached until 1882, when a vote was carried resolving "to watch for an open door." The watch-

ing was rewarded the following year, when there came "the unsolicited and unexpected offer" to transfer to the Union the Livingstone Inland Mission in the Congo valley, on which there had been already expended more than one hundred thousand dollars, on the sole condition that the Union accept it, and carry it on as one of their own missions.

The offer was accepted and the transfer effected during the same year. At the time of the transfer there were the following stations: Mukimvika, Palabala, Banza Mauteke, Mukimbunga, Lukunga, and Leopoldville.

The Livingstone mission named after that great pioneer David Livingstone, originated under the leadership of Mr. and Mrs. Guinness, who planted their first station on the Congo in 1878. They then proceeded inland, lining the lower bank of the river with stations until connection was made with Stanley Pool. At this point a steamer, the "Henry Reed," was built and launched upon the upper river preparatory to planting stations further inland. And the first station on the upper river was already established, being under the charge of two Swedish brethren who had been sent out by the Swedish Missionary Society, but who chose at first to work in connection with the Livingstone mission. This station was then transferred to the Swedish Society, which had gained the experience desired and was accordingly ready to launch its own independent mission.

In establishing these stations the Livingstone mission incurred a great sacrifice of life—twelve missionaries falling in six years. Besides this, several had been invalided home and some recalled on account of unfitness for the work. But the pioneering work was now done, the mission well established and manned with twenty-two missionaries, fourteen men and eight women. Under the Union's management this force has since doubled, there being at present ten stations and forty-seven missionaries, twenty-four men and twenty-three women.

At nearly all the stations, except those recently established, conversions have resulted and a promising work has been begun. Lukunga and Banza Mauteke, however, are the most interesting, the majority of the converts being at these two stations. Mr. Richards settled at Banza Mauteke in 1879, and labored through seven weary resultless years. There were no books or literature of any kind, so that the missionary had to acquire the language from the people, afterwards committing it to writing. He began the translation of the Bible very early, starting with Genesis and the Law, at the same time expounding it to the people. But it was not until his second term in the country that any fruit resulted from his labor. Hitherto he had preached the law, but now he began with the gospel. Interest at once sprang up, increased, became general, until everywhere the people were ready to embrace the new religion. A great revival spread through the villages and it was estimated that at least one thousand conversions resulted. Baptisms followed more slowly, the missionary having to give much instruction before he could receive the converts for baptism. More than three hundred have been baptized, but many of these have been carried off by a mysterious disease called the "sleeping sickness." At present Banza Mauteke reports 235, Lukunga 201, Palabala 15, and Bolenge 6 communicants.

We have now surveyed the work of a great and growing missionary society; have traced its origin and growth in the home land; have told the story of its missions—missions in Burma and Assam, in Siam and China, in Telugu land, in Japan and Africa—have recounted the trials and difficulties, the successes and encouragements of the early missionaries that led the way into heathen countries; have watched the preached word taking effect and have marked the seed of the kingdom taking root; have witnessed marvels of grace, and have seen that which encourages a faith in the speedy coming of the kingdom.

But we continue our narrative, hastening to its completion.

CHAPTER FIFTEENTH.

OTHER AMERICAN BAPTIST FOREIGN MISSIONS.

1. Next in importance after the Missionary Union is the Southern Baptist Convention, formed in 1845, and conducting missions in China, Africa, Japan, Italy, Brazil, and Mexico. Of the first three of these missions we shall very briefly write.

China.—When, in 1845, the Southern Baptists withdrew from the General Convention and organized a society of their own, Mr. Shuck was, at his own request, transferred, and with him the Canton mission, to the Southern Convention. At present, besides the Canton mission, which is still continued, and at the head of which is Dr. Graves, there are two other missions in China, namely, the Central China or Shanghai mission, and the Northern China or Shantung mission. At the three stations there are 37 missionaries, 29 native helpers, 14 churches and 790 communicants.

Africa.—For many years this Society interested itself in the Liberian work, but Mr. Bowen, an enterprising and pioneering missionary, pushed into the Yoruba country, compassing an exploring tour of 900 miles. There are mission stations at Lagos, Abbeokuta, and Ogbomoshaw. The Yoruba mission has, at present, 10 missionaries, 6 native helpers, 3 churches, and 58 communicants.

Japan.—An attempt was made, in 1860, to enter this country, but the missionaries, Mr. and Mrs. Rohrer, were lost on their way in the ill-fated "Edwin Forest." No other attempt was made until 1889, so that the work in Japan is still in its inception. There are four missionaries, and Osaka has been fixed upon as the permanent station for labor. There is also a small church of some fifteen native Christians.

There are thus in China, Africa, and Japan, in connection with the Southern Baptist Convention, 51 missionaries, 36 native helpers, 18 churches, and 863 communicants.

The Board's income from all sources for 1890–91, was $113,522.37, rather more than one-half of which is expended on work in Mexico, Brazil, and Italy, in which countries, we may note in passing, there are 35 missionaries, 40 native assistants, 49 churches, and 1514 communicants. The total income of the Board, from 1845, up to the present, amounts to $1,865,561.50.

There is also a woman's society, called the Missionary Union, working in connection with the general board, the income of which, for the last year, was $23,761.31.

2. Still another society is that of American Free Baptists, the organization of which came about as follows. Rev. Amos Sutton, after nine years of labor in Orissa, India, in connection with the General Baptist Missionary Society, repaired to America to recruit his health. While there he made earnest appeals to the Baptist churches in behalf of the perishing heathen in Orissa. Aroused by his stirring addresses, the Free Baptists formed a Foreign Missionary Society in 1834, of which Mr. Sutton was Secretary for more than a year. Towards the close of 1835, he left America, in company with twenty missionaries, bound for Orissa.

For a time the missionaries labored in connection with the English Baptist Society, after which they began an independent work. The first station permanently occupied was Balasore. From that centre the work spread, until there are at present, besides Balasore, stations at Midnapore, Mohammed, Naggar, Bhudruck, and Chandrali. There are twenty-five missionaries—nine

men and sixteen women—working in connection with this society, and there have been gathered into the churches 805 communicants. The last Indian report (1891), concludes with: "Every department of the work is important, and should be strengthened. Much new work should be opened at once, and will be as soon as the means are at hand to open with."

The society's receipts for the year ending August 31, 1890, were $21,642.20.

There is also a Free Baptist Woman's Missionary Society, the receipts of which were, for the same year, $3,020.05.

3. The Seventh Day Baptists have also a Foreign Missionary Society, which was founded in 1842. The work has not attained to any great dimensions, the chief mission supported being that at Shanghai, China. They conduct work in Holland also. In 1883, they raised for their foreign work $6000. We have failed to secure a later report.

4. There is also a society, organized in 1880, called the Baptist Foreign Missionary Convention of the United States. The field of work is in Africa, and 300 have been converted since the formation of the society. The receipts for the last year were $4,135.68.

5. The American Baptist Free Mission Society, which now no longer exists, was founded in the year 1843. The cause of its formation was a discrepancy of views in regard to the slavery question. The society continued work until 1872, when, the cause of its formation having ceased to exist, its affairs were formally closed. The society had, at various periods, sixteen foreign missionaries, namely, eleven in Burma, three in Africa, and two in Japan.

6. The preceding are all American. The Strict Baptist Society (English) was organized in 1861, and has work in India and Ceylon. Income for 1889, £634 0*s.* 5*d.* The statistics are: One missionary, 24 native assistants, and 300 communicants.

CANADIAN BAPTIST FOREIGN MISSIONS.

CHAPTER SIXTEENTH.

BOARD OF FOREIGN MISSIONS OF THE REGULAR BAPTIST CONVENTION OF ONTARIO AND QUEBEC.

AT Beamsville on the 18th day of October, 1866, six Baptist ministers met in conference, with Dr. Murdock, of the American Baptist Missionary Union, and after deliberation inaugurated the Baptist Foreign Missionary Society of Ontario and Quebec to act as auxiliary to the Union. Dr. William Stewart was the first Secretary, and Mr. Shenston the first Treasurer. The Society began independent work in 1874, and closed their connection with the missionary Union in 1876. In 1888 the Society was merged in the Regular Baptist Convention of Ontario and Quebec, and the designation changed to that placed at the head of this chapter.

The first annual meeting of the Society was held in the Thames Street Baptist chapel, Ingersoll, on the 17th October, 1867, when the first missionary from the Baptists of Ontario and Quebec—Rev. A. V. Timpany—was solemnly designated to the work of foreign missions. At that meeting, Dr. Stewart read an interesting report of a successful first year's work; Dr. Murdock, of the Missionary Union, was present to give the charge to the outgoing missionary; while Dr. Davidson, Home Mission Secretary, represented the home churches, pledging their support and sympathy in the new movement. The young missionary then came forward and gave his farewell address. He was thankful that the Master had opened his heart to the cry of the heathen perishing in darkness, thankful that a work had been given him to do in relieving the world's need, thankful that he was the first fruits of the institute, his Alma Mater, and of Canadian Baptists. "Brethren," was his final charge, "labor more earnestly. Fathers, learn to give up your sons; mothers, learn to be glad when your children are devoted to labor entirely in the interests of our Divine Redeemer. When time is to be no more, when we are gathered to our Father's hearthstone at home, will we be sorry that we did what we could in this work? Never! never! How can I say good-bye? I will not say it. I shall, if I am spared, hear from you; if not spared, remember, young brethren, you are to fill the vacancy. May God bless you and strengthen and [illegible] you more in the spread of the Redeemer's cause far and wide throughout the world, so that the day may be hastened when 'the kingdoms of this world shall become the kingdoms of the Lord and His Christ.'"

A great hush pervaded the audience, and tears glistened in many eyes. It was a new experience to Canadian Baptists, this designating one of their number to work among the heathen Telugus in far-distant India. The solemnity deepened as the venerable John Bates, father-in-law to the missionary, offered up the designation prayer, commending the young couple to the watchful care and loving tenderness of the God of Missions. The people were melted to tears. Contributions had already been made a *second* time upon the announcement of a slight deficit in the funds required, delegates giving for their respective churches, husbands for their wives, parents for their children and grandchildren.

Spontaneously the people began again to give. It was a memorable occasion. None had ever witnessed such enthusiasm and earnest liberality. All were desirous of having some part in the work. All pressed forward to wish "God speed" to the departing missionaries. There were assurances of remembrance, of sympathy, of prayer, of support. The people were loth to break up, and the meeting continued until after midnight. A week later the missionary and his wife sailed for the distant East to try the fortunes of work abroad.

At the third annual meeting, which convened at Woodstock, on the 21st October, 1869, an executive committee was appointed to co-operate with the secretary and treasurer, and a second designation service held, when Rev. John McLaurin and wife were set apart for the work. But we cannot here trace the gradual growth of the society, year by year, as it increased its contributions and thrust additional laborers into the field. Many earnest home workers have contributed to this growth, but we can mention a few names only.

John Bates, Mr. Raymond, Dr. Fyfe, Mr. Shenston, Mr. Craig, James Grant, and S. S. Bates have filled the president's chair; Dr. Stewart, John L. Campbell, James Coutts, J. W. A. Stewart, James Grant, and John McLaurin have rendered efficient service as secretaries; while Mr. Shenston, with tireless love and devotion, has served the society as treasurer from the beginning until the past year, with the exception of five years when he acted as president and Mr. T. Dixon Craig as treasurer. Mr. John Firstbrook, 301 King St. East, Toronto, is the present treasurer.

The society is just a quarter of a century old, the twenty-fifth annual meeting having been held last October in Toronto. The annual receipts have been as follows:

1st	year,	$1,169 27	9th	year,	$6,012 00	17th	year,	$9,690 94
2nd	"	2,056 93	10th	"	4,914 85	18th	"	12,657 29
3rd	"	3,180 46	11th	"	7,721 57	19th	"	13,993 42
4th	"	2,853 35	12th	"	6,699 65	20th	"	14,653 65
5th	"	3,994 09	13th	"	9,145 21	21st	"	15,219 22
6th	"	2,136 08	14th	"	8,948 51	22nd	"	19,238 33
7th	"	3,341 10	15th	"	7,687 53	23rd	"	19,940 84
8th	"	4,580 88	16th	"	10,596 75	24th	"	20,042 45
						25th	"	25,968 29

The society's receipts have thus increased from $1,169.27 in 1867, to $25,968.29 in 1891; while the receipts for the whole period amount to $236,542.66. The General Society has been very materially aided in the work by the Woman's B.F.M.S. of Ontario, and the W.B.F.M.S. of Eastern Ontario and Quebec. These two auxiliary organizations have been in existence fifteen years. The receipts of these societies for the last year were respectively, $6,654.39 and $1,380.14.

CHAPTER SEVENTEENTH.

THE TELUGU MISSION.

WE now come to write of the foreign mission work of Ontario and Quebec Baptists, and though we shall write more fully than we have on the missions treated in the preceding pages, we can, nevertheless, give only a hurried resumé of the work.

I. IN CONNECTION WITH THE AMERICAN UNION.

Mr. and Mrs. Timpany sailed within a week after the memorable Ingersoll meeting, arriving, after a tedious voyage of several months, at Nellore on the 9th May, 1868. There the Canadian missionaries were to abide until they had acquired the Telugu language, after which they were to open a new station at Ramapatam. At the time of their arrival, Mr. Jewett had been nearly twenty years in the country, having labored, through that long period, at Nellore. He would, therefore, be able to afford efficient help to the missionaries in their new surroundings. Mr. Clough was stationed at Ongole, nearly ninety miles distant, and was already beginning to gather in the harvest, so that inspiration would not be wanting. With intense application the missionaries pursued the study of the language, so that, after a time, the new speech began to come and the enthusiastic workers were able to tell, in a stammering way, the wonderful message of Divine love. Early in 1870, they removed to Ramapatam, where they at once began thrusting in the gospel sickle. Before the first year passed they had gathered in seventy sheaves—a goodly return for their labor. Thus encouraged they bent all their energies towards a speedy ingathering of the ripe harvest that met the eye in every direction. A second year passed over the busy missionaries, but not until they had gathered in one hundred and seventy-one precious souls. Those were glad days, and yet not altogether without anxiety, for the tender converts needed teachers, and of teachers there was a sore dearth. So the missionary set himself to a preparation of these, starting classes for Bible study. He began with two native assistants and fifteen students. Thus he had the honor of founding the Ramapatam Theological Seminary, of which he continued in charge until the beginning of 1874, when Rev. R. R. Williams, specially appointed to that position, relieved the overburdened missionary of that part of the work.

Nor, in the meantime, had the converts, for whom all this had been planned, been forgotten, much less the great unreaped harvest field. For six years Mr. Timpany, with unwearying zeal, prosecuted the Ramapatam work, baptizing, during that period, more than seven hundred converts. Upon visiting Canada in 1876, he severed his connection with the Missionary Union that he might enter upon the independent work started two years earlier by Canadian Baptists. During his stay in Canada he studied medicine that he might be better equipped for service in the mission field. He then sailed a second time for India, but this time to Cocanada, where he arrived in the last days of 1878, and where he found Mr. McLaurin waiting for his coming.

Mr. McLaurin had also labored in connection with the Missionary Union. He had joined the Telugu mission of the Union in 1870, had studied the language at Ramapatam, and had contributed very efficient service during a two years' charge of the great Ongole field. Mr. McLaurin baptized, the first year, more than four hundred, and the second year, more than seven hundred converts, thereby nearly doubling the Ongole membership. In February, 1874,

Mr. Clough, having returned from America, again resumed charge, whereupon Mr. McLaurin proceeded to Cocanada, to organize the new mission of Canadian Baptists.

II. PLANTING THE NEW STATION.

The McLaurins arrived at Cocanada, a large seaport town, about 350 miles north from Madras, on the 12th March, 1874, and passed their first night in a native house "in the crowded, noisy, vile-smelling bazaar." Later they secured other quarters, but it was not until January 22nd, 1876, that they were able to secure the present commodious mission house and compound, for which the mission paid 9,000 rupees, or about $4,250.

This new movement upon Cocanada was made at the urgent entreaty of Thomas Gabriel. This man, rather a remarkable character in his way, was, in early life, connected with the Lutheran church at Rajahmundry. At first he was only a writer in the telegraph department, but succeeding, by his own unaided efforts, in mastering the details of signalling, he was entered on the regular staff. Being transferred, in 1867, to Bombay, he passed through Madras on his way, and there met Rev. Doss Antravady, by whom he was baptized into the Baptist church. After a brief period, he was recalled to Cocanada, where he began mission work, at first in connection with Mr. Bowden, of the Narsapur mission, afterwards independently. He had, however, resigned his position in the telegraph department, and not having other resources to fall back upon, he was soon reduced to dire extremities. He then offered the mission, consisting of somewhere between fifty and seventy-five converts, and of various debts of unknown quantities, but estimated at 2,000 rupees, to the Strict Baptist mission in Madras. But they, and no other Baptist organization, being able to undertake extra work, Gabriel turned to Canadian Baptists, to whom, through Mr. McLaurin, he offered the mission. And then from Canada came the memorable message—*Go to Cocanada on the basis of your letter. Send resignation.* "A flash of light speeding half-way around the globe. Glad tidings of great joy to that ancient and heathen city—and the work was done; the first Baptist Foreign Mission of Ontario and Quebec was established at Cocanada."

III. TEN YEARS' LABOR.

Mr. McLaurin's first task, upon arrival, was to bring order into Gabriel's affairs, which proved no easy matter. Then there were the Christians to be searched out and properly organized, native helpers to be trained, schools to be established, and, above all, the gospel to be preached to the thousands groping in moral and spiritual darkness.

And this work was but well begun when Gabriel was called home. He had lived only long enough to see the mission provided for. His work was done. God sent another—Josiah Burder—to fill his place and to aid the missionary in his labor of love. The work was grandly successful. The first year, Mr. McLaurin baptized 133, and the second year, 69 converts, so that, at the close of 1875, the membership numbered 287. Carey had toiled seven years, Judson nearly seven years, Jones of Siam more than fifteen, and the pioneers of the Telugu mission of the Union, thirty years, before success crowned their labor. Enthusiasm ruled in home councils, and reinforcements were at once thought of. Thus the Curries were appointed, and joined the McLaurins at Cocanada on the 12th day of February, 1876, three days after they had moved into their new quarters.

That year like the preceding was also successful, for 79 converts were baptized, while in 1877 more than one hundred members were added to the church, making the total membership at the close of the year 428.

The following year saw additional reinforcements in the Craigs, who arrived in Cocanada on the 4th January, 1878, the Curries making room for them in the mission house by moving to Tuni, where they opened a new station on the 22nd of the month. Thus a second station was added, with a third in prospect. But 1878, though opening so auspiciously, was to be an extremely trying year, for Nathan Gabriel, brother of Thomas Gabriel, dissatisfied with his position, quit his work as teacher in the station school, and betook himself to the Christian hamlets scattered miles distant from the station. There he worked havoc, giving himself out as some great one, promising large things, and among others, that he would have the missionary recalled, would himself institute direct relations with the Board and secure for them all, all the money they needed. The missionary should no longer expend it on himself, for it was designed for them, and to the rightful persons it should come. This was in March, but the missionary, on account of illness, was unable to visit the Christians until October. In the meantime Nathan Gabriel had come to grief through his haughty and high-handed dealing, the Christians turning from him in mass; still serious mischief had been done which would require months to undo.

It was towards the close of this year that the Timpanys arrived at Cocanada, relieving the McLaurins, who, worn out with nine years of Indian toil, took furlough, embarking for Canada on the 13th of February, 1879.

Mr. Timpany was henceforward to be the Cocanada missionary and was to make his great personality felt in a thousand villages. He found much still to do in the way of building, but with his enthusiasm and earnest energy he soon had the girls' quarters completed, a boys' dormitory built, the chapel schoolhouse erected, and a new boat—"The Canadian"—running the canals. He also completed the reorganization of the field and baptized one hundred and nineteen converts during the year.

Up to this date the Cocanada field had embraced country on both sides of the Godavery river. On the 1st January, 1880, the western side was set apart under the name of the Akidu field, of which Mr. Craig became the missionary. There also went with the new field three hundred and twenty-seven native Christians, leaving the Cocanada missionary with about fifty only, and those widely scattered.

Mr. Craig had now been in India nearly two years, had acquired a good working use of the language, and also some knowledge of the people. He accordingly entered upon his work with great zeal and large expectations. Nor were his expectations unrealized. The field at once responded to his touch, better organization was speedily effected, while success from the outset attended the new missionary. He baptized, during his first year, one hundred and fifty converts, thereby increasing the membership of his churches to four hundred and seventy. Five native evangelists, one colporteur, and five village teachers had been employed in various parts of the field. Moreover, towards the close of the year the missionary had moved to Akidu, occupying, with his wife, a native house that had been put into repair and made passing habitable. A compound had also been secured. There were still the mission house, the chapel, and other buildings to be erected, and many other necessary things to be done, yet things looked hopeful, and the future smiled brightly.

Alas! it was but for a season, for early the following year Mr. Craig was sorely afflicted by the loss of his wife. It was a fiery ordeal, but the Master does all things well; so trusting where he could not understand, the lonely worker turned to his great task, and gave himself to an unshrinking prosecution of it. The work spread. Converts flew "like doves to the windows," one hundred and sixty-eight in 1881, two hundred and twenty in 1882, and one hundred and seventy-eight in 1883, so that at the close of the latter year there were four churches, and nine hundred and seventy-five communicants.

In the meantime work of a vastly different kind was being done in another quarter of the Telugu field. About 40 miles northeast from Cocanada, and 6

miles inland from the coast is situated Tuni town, the capital of Tuni Zamindari. Hither the Curries had come and here they labored hard to effect a settlement. For eighteen months they had no better dwelling than the cramped quarters of a native house and, when they escaped from that, they entered a house only partially completed, and designed ultimately for a chapel, but in the meantime for a mission bungalow.

Sickness also had invaded the missionary home, a cyclone had driven them from their first quarters, and other difficulties had pressed them on every hand. But now they breathed more freely—considered themselves established, and looked forward bravely into the future. Mr. Currie, in no wise ignorant of what the undertaking involved, began his great work of carving a living church out of dead heathenism. He was a faithful missionary, and gave his undivided attention to the one thing before him—the preaching of the Gospel in Tuni and the surrounding districts. It was a hand to hand grapple with a terrible heathenism untouched for ages. It was an exploring of parts never before visited, a preaching of the Gospel to a people in whose ears the voice of a Christian teacher would sound strange and forbidding. The task was a painful one, success came slowly, but the quiet persevering worker never varied in his course. Bearing the living seed of the kingdom, he scattered it with an unsparing hand, believing that it would prepare a soil for its own reception.

In March of the second year of his settlement at Tuni, he organized a church of six members, but all of these had accompanied him from Cocanada. As yet the outlying heathenism had given back no answering response. In that same year, however, he succeeded in making two converts, in the next year, three, in the next, four, in the next, seventeen, and in the next, eighteen, so that he could report at the close of 1883, a church of fifty members.

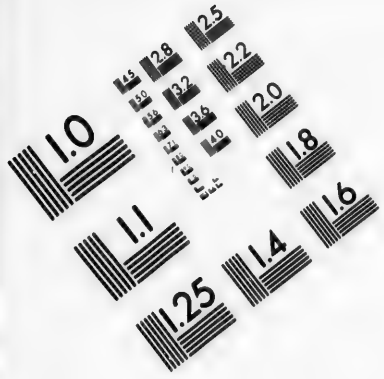
He had taken two preachers with him when he entered upon this new field, but they failed him and had to be dismissed. But he picked out others—punka pullers, bullock drivers, cooly men—and patiently trained them for the work. Some of these were carried with him on his tours, and instructed during the intervals of preaching. His was a trying task, sufficient to daunt a less resolute worker. The higher classes stood aloof. But he turned to the poor and despised, in whom his large faith could see fit stones for the spiritual temple, and polished them with a patient hand. His patience was rewarded. For there were at the close of the same year (1883), two teachers, four preachers, three Bible women, a station school, three outstations, and three students in the seminary. All this in six years—and he was still living in the chapel-bungalow.

The McLaurins returned to India in the beginning of 1882, and at once proceeded to Samulcotta, nine miles distant from Cocanada, to undertake the theological instruction in the mission. A compound had been secured with the ruins of former buildings—but the ruins only, so that the missionary had virtually to build a new mission bungalow, which was to serve, temporarily, the double purpose of dwelling and class-rooms, as well as to erect dormitories for the students. The building was completed by October, in which month the new school, designated the Samulcotta Theological Seminary, was formally opened—"a theological seminary with three teachers and twenty pupils, as many as Woodstock theological department had when it began; as many as McMaster Hall had to begin with; and who shall say that this will not prove as great a blessing to the Telugus as these to the Canadians?"

The Seminary entered upon its second year in 1883, with forty-four students and the same staff of teachers.

In that same year, Miss Frith, designated to zenana work, arrived at Cocanada, where she entered the home of the Timpanys and began the study of the language.

And now, what of the Cocanada field, and the Cocanada missionary? We have already seen Mr. Timpany entering upon the new year of 1880, with a



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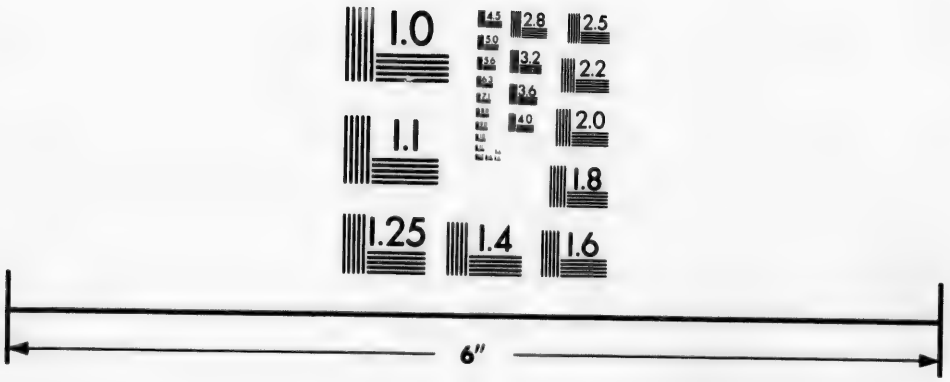

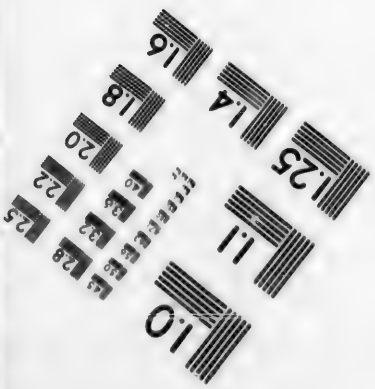

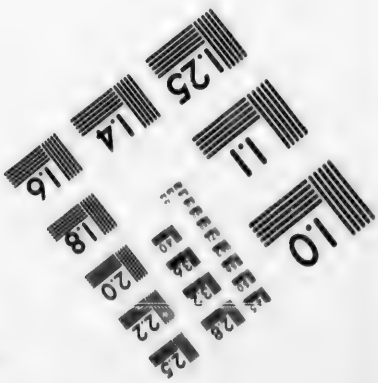

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smaller field, and fewer Christians—yet, the field was ample still, comprising, as it did, 400 towns and villages, with half a million unevangelized heathen, while the fifty Christians were the earnest of many more to follow. The field was also unequal, some parts giving large promise, while other parts were as forbidding as the Tuni district.

But what of difficulty! There was a master-missionary in the field—a born leader of men—a worker ready for any emergency. With grand impetuosity and divinely begotten enthusiasm he swept everything before him. His Christians loved him like a father and would follow his lead anywhere. His preachers, catching his spirit, labored from love and were as ready for hardship as their guide. These were his disciples—his children in the faith. And the heathen—even they respected the man of God, the elders conversing familiarly with him, the younger men regarding him with reverence, while the children of the villages gathered eagerly around him. His heart took in every tale of woe, his time was lavishly devoted to those about him, his life was poured out like water. The consecration was complete; there was no reservation; he was a grand missionary. But we have no space to follow his work minutely. A single sentence must sum up the labor of four years. By the close of 1883 he had baptized two hundred and eighty converts; there were three native pastors, nine teachers, two colporteurs, one Bible woman and three hundred communicants.

IV. THE CRUSHING BLOW.

The mission had now entered the year 1884, when events were fast converging to a crisis. We have sketched the work at each station, in the merest outline only, yet sufficiently to make clear that lives were fast burning out and that a season of rest would soon be imperative. And so it resulted.

The Curries were the first to leave the field. A few weeks later Mr. Craig followed. Early in 1885, Mr. McLaurin, breaking under the strain, voyaged to Rangoon, 800 miles across the Bay, hoping for a short respite. The Cocanada missionary was also worn, but a thousand ties held him at his post. His hand alone could guide the work, and he cannot quit the field until others take his place. He felt it all keenly—felt the tardiness of the Board in sending reinforcements—felt the indifference prevailing in Canada where no volunteers for the work were offering—felt the loneliness of the place, as one after another of his associates left him. Yet he presented ever the same indomitable front; there was no drawing in of lines; though weary and needing rest, he did not spare himself. But he wrote, as Mr. McLaurin was departing, "It makes me feel lonesome. I do hope that Mr. Craig may be back by the 1st October and that a new missionary may come. Pray God to put it into the heart of a good man to come to this work. There is a great deal of interest in all parts of our mission field. I verily believe a thousand would be baptized this year could we do the work. Oh, it is glorious! but where are the reapers?"

It was his *last* appeal. On early morn of the 20th February, 1885, there came flashing from India to Canada the startling message: "*Timpany died yesterday.*" The blow was so sudden, so crushing, that it was hard to realize. Timpany, the intrepid, loyal, enthusiastic missionary, the long cherished friend, the well-beloved father—Timpany, the heart and soul of the Canadian Baptist F. M. movement; whose name had been associated with the cause for nearly twenty years, and had now become a household word; whose devotion, zeal, and love had moved so many; whose aim had been so single; who seemed so necessary to the work—oh, it was hard to realize—*fallen!* Many were the hearts that sorrowed that morn—many were the bitter tears shed—sore was the cry that burst forth.

And what of the sorrow in India? What of the wife in that great heathen city who cried in her distress: "Killed, killed, killed, with care and anxiety

for the Telugus"! What of the fellow-missionary trying to rest in Rangoon! What of the poor, wounded, scattered sheep without a shepherd! What of the heathen who would never again be thrilled by his earnest appeals!

"There were in India, night and bitter tears.
The pastor slept—the husband, father, friend,
The gracious counsellor, the tender guide—
Slept all unconscious of the tears that rained
Around and over him, serene and calm,
For God had given 'to His beloved sleep'."

It is now seven years since that crushing blow fell, yet time has not obliterated its terribleness. In the home land many still remember that sad morn, while in Telugu land, the villagers still cherish the name of him who was wont to visit them. He has left behind a fragrant memory and his works do follow him.

V. A TRYING PERIOD.

Mr. McLaurin turned back unrested from Rangoon and at once stepped into the vacant place. Mr. Currie hastened back from Canada, but all too soon for the burdens that he must now carry. Mr. Craig followed, and with him a new man, Mr. Stillwell, but who must first acquire a new language before he can in any measure relieve the strained situation. Five months later, a second recruit, Mr. Auvache, joined the mission forces. Thus two new families were on the ground, and yet no material addition had been made to the working staff. For it was found that Mr. McLaurin, who had returned to the Seminary, must seek change and rest in Canada. Mr. Stillwell was accordingly thought of in connection with the Seminary, while Mr. Auvache would fill the place of the lamented Timpany.

Before, however, those plans could be carried out, another missionary had fallen. This time it was the quiet and patient Currie—the resolute and persistent laborer who had laid the foundations of the Tuni work. The ranks were thus again broken, nor were the new workers as yet ready to lift aught of the burden. The full weight of the work, the care of three fields, now fell on Mr. Craig, for Mr. McLaurin was too ill to perform other than his duties in the Seminary.

But the Samulcotta missionary did not rally, and every day's prolonged stay was endangering a life that the mission could ill spare. The physicians would no longer assume the responsibility of delaying the home voyage, so that finally the McLaurins—they who had begun the new work and had been associated with it so long—they whose experience and counsel were so urgently needed—the McLaurins, and with them Miss Frith, prematurely worn out, for she, too, had been carrying more than her strength would permit, embarked for the home land.

The force, thus depleted, was not adequate to carry on the whole work without endangering other lives. The Seminary was, therefore, closed, while the field work was divided between Mr. Craig and Mr. Stillwell, the former carrying the heavier part. In the meantime Miss Hatch had joined the mission, arriving in the country in December, 1886, and at once assumed charge of the zenana work. Though thus cast down, the workers were not discouraged. The Auvaches would shortly share part of the burdens, when things would, in some measure, return to their former healthy condition.

Before long, however, it became apparent that the Auvaches were ill-suited to the climate, and before the year closed they, too, were gone. This verily was heart-breaking. Nearly three years had passed since Mr. Timpany's death, yet reinforcements had not reinforced. They had been sent too late. Regrets,

however, were of no avail, nor would they bring back those that had fallen, nor replace those that had been driven from the field. There was nothing to do but to hold on for another year while the new missionaries—the Davises Laflamme, and the Garsides—who had come in as the Auvaches had gone out, made ready for the work. That year soon passed, and by the beginning of 1889 the old order began to return. The Craigs were again at their old station, Akidu, while the Davises were now to take charge of the Cocanada work; the Stillwells were in the Seminary, and the Garsides at Tuni; Mr. Laflamme would, for a time, labor wherever most needed, while Miss Hatch entered the Seminary for work in the Bible department.

It is true these workers were mostly new, and would require time to gather up all the scattered threads of the work, and years to acquire the experience of those whom they had succeeded; yet they had strength, zeal and faith, and were ready to plunge into the deepest and darkest places wherever need showed greatest. Moreover, three single lady missionaries, Miss Stovel, Miss Baskerville, and Miss Simpson, had also joined the mission and were preparing for important places in the work. Things thus began to assume a brighter aspect. The long, trying period was passed, and now there was ushered in

VI. A NEW ERA.

But, before treating of this new era, we must pause to review another work intimately connected with this, and henceforth almost inseparably associated with it, so much so that the two in some phases seem to be not two but one.

CHAPTER EIGHTEENTH.

FOREIGN MISSION BOARD OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

I. EARLY MISSIONARY WORK.

The Baptists of the Maritime Provinces made contributions to Foreign Missions as early as 1814, formed a Foreign Mission Society in 1832, and sent out their first missionary, Mr. Burpee, in 1845. But, Mr. Burpee dying after a term of five years' labor, and no other missionary being found to fill his place, the Maritime Baptists turned their attention to the support of native agents in the employ of the Missionary Union.

This policy was continued until 1869, when they undertook, in addition, the support of Mr. George, a missionary from the Provinces, but laboring under the auspices of the Union. This, however, was considered a temporary arrangement only, for the mind of the denomination was again turning towards the establishing, at an early day, an independent mission.

With this object in view, the Foreign Mission Board were instructed in 1871 to make inquiries as to a suitable field of labor. The Board, according to instructions, presented inquiries in various quarters, but were unable to report anything definite until the annual meeting of the Convention held at Windsor, N.S., August 1873, when they recommended Siam as a desirable field.

At the same Convention the first missionaries under the new *régime*—Mr. Sanford and wife, Mr. Churchill and wife, Mr. Armstrong, Miss Armstrong, and Miss Eaton—were formally designated to the foreign work. A year later Mr. W. B. Boggs was added to their number.

At Amherst, May 1875, the question of mission field was again considered, when after mature deliberation, and consultation with Rev. J. L. Campbell, delegate from the upper Provinces, it was resolved to enter the Telugu country,

and work in conjunction with the Foreign Mission Society of the West, each society to sustain and direct its own missionaries.

In 1870, Miss Norris was instrumental in inaugurating the Woman's Aid Societies, which in 1884 were organized into the Woman's Missionary Union. During the first year of their formation these societies collected $1,827.72, an amount which has grown by yearly augmentation, until the receipts in 1890–91 have reached the gratifying sum of $6,192.05. Recently, however, a small proportion of this income has been expended in Home Mission work.

At present an unusual interest is being manifested in the evangelization of the heathen, and especially among the students in Acadia University, twenty-two of their number having expressed themselves ready to enter the foreign field as soon as their studies are completed.

The society, in sympathy with the new movement, is also increasing its appropriations, having resolved to raise for Foreign Mission work during the current year ('91-'92) $18,020, a sum nearly $4,000 in excess of last year's receipts. Since 1873, the receipts, including also those of the Woman's Aid Societies, have been as follows:

1873	$3,771.27	1882	$ 7,552.60
1874	5,729.19	1883	8,466.11
1875	6,780.25	1884	13,244.10
1876	6,356.85	1885	16,804.40
1877	6,476.29	1886	10,126.49
1878	5,338.49	1887	12,131.91
1879	9,393.67	1888	
1880	7,113.56	1889	16,078.44
1881	8,137.85	1890-91	14,261.11

It has also been resolved by the Convention that the churches throughout the denomination be requested to observe the 14th October, 1892, as the centenary of the origin of the first Baptist Missionary Society; and it has been resolved further that a memorial fund of $6,000 be raised to be used for missionary purposes as directed by the Convention.

We now turn our attention to the foreign work of the society.

II. THE TELUGU MISSION.

Shortly after the Convention at Windsor, the missionaries designated at that meeting, embarked for their prospective field of labor. They did not know that nearly two years would elapse before they arrived there, nor did the Board entertain any such prospect. For it had been decided as finally as any decision can be made final, that Siam be the field of operations, and that the missionaries direct their attention especially to the evangelization of the Karens, Laos, and other kindred tribes in that country.

It was this last provision that affected the finality of the decision; for the numbers and whereabouts of these tribes were very imperfectly known. It is true that Mr. Carpenter, a missionary of the Union laboring in Burma, had visited Siam, and had reported favorably of a mission to the Karens in that country, but his explorations had not been very extensive; and besides Mr. Carpenter's representations, the Board and Convention had no other data from which to reach a conclusion than the fact that the missionaries already in the employ of the mission, Miss DeWolfe and Miss Norris, who were working in connection with the Union in Burma, were acquainted with Karen, and the further fact that both the Convention and the missionaries were prepossessed in favor of the Karens.

In due course the missionaries arrive in Burma, where they separate for a season, the Armstrongs going to Tavoy, the Churchills and Miss Eaton to

Siam, and the Sanfords to Rangoon. A year later Mr. Boggs joins the missionaries in Siam, and becomes united in marriage to Miss Eaton. By this time the company, having made some progress in the language, think it well to begin prospecting with a view to ascertaining the state of the Karen population and the selection of localities for mission stations. Accordingly, Messrs. Churchill and Boggs, from Bangkok, and Messrs. Sanford and Armstrong, from Maulmein, set out upon their tour of exploration, intending to meet somewhere in Northern Siam. After various experiences, which we cannot recount here, they effect a union at Rahaing, Feb., 1875, where after comparing notes, they arrive at the conclusion that the Karens are far too few, scattered, and inaccessible to justify the establishing of a Karen mission in Siam. The original idea thus proving delusory, they cast about for another opening. After a careful canvassing of possible fields, they decide in favor of Burma as offering the largest inducements, and at once forward their views to the homeland for the Board's consideration and action.

In the meantime they are in suspense, for they know not whither they may be directed, yet they allow themselves to entertain a hope that Burma will be chosen as the sphere of their future labor. But they are not to continue in that land, for while they are still indulging their hopes, there comes flashing into Burma the decision of the Convention, that they are to proceed to the Telugu country, and prepare for work among that people. From Cocanada, a few weeks later, is cabled back the response, "All here except Miss Armstrong. Joyfully working." This was in Aug., 1875. In November of that year the Sanfords removed to

BIMLIPATAM,

an interesting seaport town about 120 miles north from Cocanada, where he opened the first station of the new mission to the Telugus. Very early after arrival a Telugu service was started in the mission house. Two months later a church was organized. Two years later Mr. Sanford, who had been occupying rented quarters, began work on his compound and mission buildings, which he brought to completion in 1880. Free from building operations he could now bend every energy towards the evangelization of the people in the town and on the field.

Bimlipatam has a population of about 9,000, and includes among its people some of an enterprising spirit. In 1882 these enterprising characters started a Mutual Improvement Club with liberal aims, for they threw open their meetings to the missionary and his doctrine, an opportunity which Mr. Sanford improved to the full extent that his other duties permitted.

There were also chapel services, prayer-meetings, and Sunday school work. Preachings were held at different places in the town, and particularly at the clock tower. This being central, and hard-by the main thoroughfares, multitudes were attracted, and thus heard the Gospel.

For two years and a half Mr. Sanford conducted a boys' school in the town, where, almost from the first Mrs. Sanford interested herself in a girls' boarding-school.

In addition to all this there was touring in the district, when the missionary with his helpers preached the Gospel to the people in the numerous villages scattered over the field. These early years were largely pioneer work, planting the station, preparing the ground, and sowing the seed ; yet there were tangible results, every year witnessing baptisms.

Early in 1885 Mr. Sanford, on account of failing health, embarked for Canada, his wife having preceded him by about three years. During his absence the work was most efficiently carried on by the Archibalds, assisted by Miss Wright and Miss Gray, who had but recently joined the mission.

Toward the close of 1886 the Sanfords returned to India, resuming charge

of their old field on New Year's day, 1887. Just about the time of Mr. Sanford's return to the country, Mr. Kesavakas, a Brahman convert, was baptized, an event which threw the whole town into convulsions. Six months later a second convert from the same exclusive caste, joined the despised Christians.

It is now the beginning of 1892, and Mr. Sanford is again preparing for a home voyage. Mr. Morse is to succeed him in the work. Before closing this brief account of the mission at Bimlipatam, we must refer to the work of Miss Gray, who has been connected with the mission for seven years, during which period she has manifested a rare devotion and zeal, and has contributed not a little to the present satisfactory condition of the mission.

After reaching the Telugu country the Armstrongs dwelt for a time at Samulcotta, from which place they removed to Kimedy, in June, 1876. This town proving unhealthy,

CHICACOLE

was occupied March, 1878, and the remaining months of that year were largely spent in repairing the buildings that the mission had acquired by purchase.

The two following years were crowded with missionary service on the great field upon which they had entered. It had a coast line of 90 miles, with a depth of from 35 to 36 miles, and a population exceeding a million souls. They had found some Christians at Akalatampara, the fruit of Rev. Doss Anthravady's work, and these formed the nucleus of a small church. By the close of 1879 there were two schools in operation, three preachers and one colporteur engaged, a small church of seventeen members gathered, while a spirit of inquiry began to manifest itself.

But Mrs. Armstrong's (Miss Norris) health failing, the missionaries surrendered their work to Miss Carrie A. Hammond, and departed for Canada in May, 1880. Miss Hammond, afterwards Mrs. Archibald, had joined the mission in 1878, living and working in Bimlipatam until her removal to Chicacole. At this place she continued, doing faithful work, strengthening the hands of the Christians and the helpers, until relieved by the Hutchinsons, who arrived at Chicacole in December, 1881, and assumed charge the beginning of 1882. During Miss Hammond's stay at Chicacole seventeen converts were baptized, and when she passed the work into the hands of the new missionaries there were two preachers, two colporteurs, one teacher, two Bible-women, and a church of thirty-eight members.

Mr. Hutchinson, in an incredibly short space of time, made himself master of the language which he learned to speak like a native, into which he translated a Bible Geography, and out of which he translated an Indian story which he designated "Fortune's Wheel." He also covered his extensive field by frequent tours which he planned so as to reach all the villages on it. He continued in the work until March, 1887, when he passed the mission over to the Archibalds and returned to America. During his brief term of missionary service he baptized forty converts and left to his successors a church of fifty-six members.

Mr. Archibald was now the Chicacole missionary. He had been in the country four years, two of which he had had charge of the Bobbili and Bimlipatam fields, so that he entered upon the Chicacole work with a well-earned experience. The field at once responded to his touch. The Christians and helpers were drawn into hearty sympathy and co operation. Baptisms followed, the church grew in wisdom and numbers, the workers increased in efficiency and there was splendid promise of reaping when another change took place. Mrs. Archibald, on account of dangerously impaired health, had already retreated from the field, and Mr. Archibald followed in October, 1890, after having entrusted the work to Mr. Higgins, who has already proved himself a worthy successor. There is another worker whose name is inseparably con-

nected with that of the Archibalds—Miss Wright, a single lady missionary, who did, at Chicacole, a work similar to that of Miss Gray at Bimlipatam. She has since joined the Archibalds in Canada where the trio are resting for a season.

Besides the two stations already mentioned, a third was opened at

BOBBILI

by the Churchills, who had also to spend their first years in pioneering work. Owing to illness, difficulty in procuring land, delay in building, some years passed before they could call themselves established. Moreover, the ground was unbroken soil, so that the missionaries have had to pass through the trying period that ever attends the inauguration of a work in a new district. Then, on account of a dearth of helpers, they have had to work unaided, so that one cannot but marvel at the patient perseverance and faith that have kept the lonely workers at their post. Mr. Churchill has very frequently toured without a single native helper, and has for days and weeks preached to unsympathetic heathen companies all alone. Perhaps no one save a missionary can form any conception of what such a lonely work really involves. But the Bobbili missionaries have surmounted every difficulty, have gathered a small church, have trained a few workers, have established schools, and are now beginning to reap from their hard tilled and patiently tended field. We have already seen how admirably the Archibalds filled their places while on furlough in 1884–86. Miss Nettie Fitch joined the mission at Bobbili, and gave promise of becoming an efficient helper, when Mr. Laflamme, from the sister mission, claimed her to assist him in the work at Yellamanchili.

Quite recently a fourth station has been opened at Vizianagram, where Mr. Shaw is laboring, while there is a fair prospect of a fifth being added soon, for which Mr. Barss, a late arrival, is at present preparing. Miss McNeil is also a late increase to the staff of workers. On all the fields there were, at the close of 1891, 14 missionaries (3 in Canada not included), 17 preachers, 5 colporteurs, 12 Bible women, 6 churches and 201 communicants.

We may now resume the thread of our narrative which we dropped at page 92.

CHAPTER NINETEENTH.

THE GENERAL CONFERENCE.

ON the 22nd day of January, 1877, the missionaries from the two Canadian Baptist missions—the McLaurins, Curries, Sanfords, Churchills, and Armstrongs—came together in the town of Bimlipatam where, after consultation, they formed themselves into a body which they designated the Canadian Baptist Telugu Missionary Conference. The object of said Conference was "to deliberate upon matters relating especially to the interests of the missions and also with reference to questions affecting the extension of Christ's kingdom in India."

From that day, now fifteen years ago, the Conference has convened annually, and much profit has resulted from its meetings; but, in this narrative, our purpose is to write of one particular meeting only, namely, that held in January, 1889. In a letter to the Foreign Mission Secretary, and afterwards published in the *Canadian Baptist* of April 11, 1889, Mr. Laflamme gives a most vivid description of the Conference. We here re-produce a portion of his letter. After speaking of concerted prayer in both missions prior to the Conference, he

says: "According to appointment I preached the Conference sermon, and I think all will agree that it was one of the most disjointed and halting sermons ever preached on Acts 1: 8. At the close of the service one of the brethren who seemed brimming over with joy and fellowship of Christ, asked that we remain for prayer, that God would grant us the blessing promised in the text. He and Bro. Davis then offered prayers that verily took hold of the horns of the altar. Afterwards we discovered that all three of us had been moved by the same impulse. Then we sang, and before the benediction, an invitation was given to all who desired the gift of God's promised Holy Spirit to remain and supplicate a fulfilment of that blessing. Immediately at the close, the women came together with tears, and the men with bent heads. The promise was read from the Book, and then followed a season of such tearful supplication and humble confession as I had never before witnessed or engaged in. They were a company of men and women standing face to face with a work which is, humanly speaking, utterly impossible. . . . The next morning (Monday) it was the theme of the prayer meeting. The brother who led defined it as being the indwelling of the Spirit in such fulness in believers as to move their wills, inspire their words, and energize their actions. All seemed to agree with that definition, but that we might be scriptural we met that Monday night for Bible study, and spent a delightful hour around the table after tea. Again on Tuesday evening we met for another hour's Bible study and prayer. The prayers were brief and united, all prayed, and some several times, and we left that room with God's assurance."

And then he goes on to speak of the drafting of a resolution by the missionaries, that asked for "*fifty-two* men this year, with additional lady missionaries as the work demands, to evangelize these 3,000,000 of Telugus." He then continues: "It isn't money—it is men. Christ said pray the Lord of the harvest for *men—laborers*—and if they come, the money is as sure as a mathematical result. If the men come and the money does not, the feeling of the brethren is here that they will share the last crust and die in the ramparts of the enemy, not in the trenches." And Mr. Craig adds: "We are in dead earnest for these men, and intend to hammer away till we have at least the men on our part of the field."

The resolution ran as follows:

"Whereas we, the missionaries of the Canadian Baptist Mission to the Telugus, in conference assembled at Bimlipatam, India, Jan. 16th, 1889, do believe:

"1. That the commission of the Lord Jesus Christ means that this generation of Christians in the world is commanded to give the Gospel to this generation of heathen;

"2. That of the one thousand millions who are in spiritual darkness, the 3,000,000 of Telugus dependent on us for the Bread of life are a share proportionate to the number of our brethren in the Canadian Baptist churches;

"3. That for the evangelization of these people the means at present employed are utterly inadequate;

"4. That ample means for that purpose are at the disposal of our 75,000 Baptists in the Dominion of Canada;

"5. That to every 50,000 of the population of this land, one missionary and fifty native Christian helpers are the least possible number of evangelizing agents necessary;

"6. That until the country is thoroughly evangelized the home churches must provide the support of missionaries and the higher training of native agents, leaving to the Christians of this land the support of their own pastors and teachers;

"*Therefore* be it resolved that:

"1. We now urge upon the home churches the necessity of at once grappling with this work by sending out *immediately* fifty-two men, and additional lady

missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies ;

"2. That we impress upon the native churches more fully their responsibility in this work ;

"3. That we request both the home and native churches to unite with us in a steadfast and continual prayer to the God of missions for an abundant outpouring of His Holy Spirit, that the workers be filled with power and their hearers bowed with conviction ; for a large output of laborers into this His harvest field, and for the speedy triumph for the cause of Christ throughout the world.

"4. And that Wednesday, the 3rd day of April, be observed by us as a special day of fasting and prayer for this purpose, and that we request the home churches to join with us in observing this day."

This resolution, with some additional emphasizing and elucidation, was, in due course, forwarded to the home Boards for consideration and action, and the denominational papers for publication. And the resolution created no small stir, for it crossed the seas weighted with prayer and reached the Boards and churches like a message from heaven.

The Foreign Mission Board of Ontario and Quebec responded magnanimously, expressing their satisfaction that the missionaries had been led to issue their appeal for reinforcements, and, stating their conviction that the needs of the case had not been overstated, assured them they would do all in their power to put the reinforcements in the field.

The Board of the Maritime Provinces responded with equal magnanimity.

Since the adoption of this liberal policy, the Boards have sent out, from Ontario and Quebec, the Browns, Walkers, McLeods, Barrows, Lorimers, Gooches, Miss Rogers and Miss Booker ; from the Provinces, the Higginses, Shaws, Barsses, Morses, Miss Fitch and Miss McNeil. Moreover, in both constituencies, the foreign mission interest was never at any time so widespread and deep as at present.

It remains now only to state the present condition of the Ontario and Quebec mission, the story of the others having been already told.

New stations have been opened at Yellamanchili, where the Laflammes are stationed, at Vuyyuru, where the Browns are settled, and at Peddapuram, where the Walkers are working, while others await openings. The other missionaries, whose work we have mentioned in the foregoing pages, still continue at their posts ; while of the ladies mentioned, Miss Simpson conducts the zenana work in Cocanada, Miss Baskerville has charge of the Girls' Boarding School in the same town, Miss Stovel is doing an excellent work on the Akidu field, Miss Rogers has settled at Tuni, and Miss Booker at Ootacamund, the last named having resigned her connection with the mission on account of the plains proving too trying for her health. There are now 7 stations, 27 missionaries, 73 native helpers, 21 churches and 2,500 communicants.

BRITISH BAPTIST FOREIGN MISSION SOCIETIES.

*Baptists 1792—100,000. **Baptists 1892 - 4,000,000.

	Missionaries	Native Helpers.	Churches.	Members.	Baptized 1890.	Home Income for Foreign Missions.	
Baptist Missionary Society	189†	376	.....	7,004	572	£68,122 19 0‡	$372,043 65
General Baptist Missionary Society	14	20	.....	1,385	61	7,638 3 9	
Strict Baptist Mission	1	24	.....	300	....	634 0 5	

AMERICAN BAPTIST FOREIGN MISSION SOCIETIES.

American Baptist Mission Union	362	1,267	681	76,603	8,708	$472,174 21	$612,338 78
Southern Baptist Convention	51	36	18	863	100	113,522 37	
Free Baptists	25	18	11	805	103	21,642 20	
Seventh Day Baptists	6	9	1	30	5	4,500 00	
Baptist Convention	3	....	.....	300	....	500 00	

CANADIAN BAPTIST FOREIGN MISSION SOCIETIES.

Ontario and Quebec Board	27§	73	21	2,500	336	$25,968 29	$40,229 40
Maritime Provinces' Board	17§	34	6	201	43	14,261 11	
Totals	695	1,857	738	89,991	9,928		$1,024,611 83

*20,000 in Great Britain; 65,000 United States; 15,000 elsewhere. **Includes Prim. and Free Baptists, and estimates for 1891.

† These figures include 30 wives and 53 zenana workers. This Society does not report wives of missionaries; we have reported only what we could gather from the various reports.

‡ It does not appear whether these returns include the zenana society's income £7,592 10s 9d. If not, these figures should be increased by this amount.

§ To December 1891. The other figures to December 1890. Estimates for 1891, 800 missionaries, 2000 native helpers, 100,0 0 members.

STATISTICS ACCORDING TO COUNTRIES.

	India.		Assam.		Burma.		China		Japan.		Africa.		Totals.	
	Missionaries.	Native Helpers.	M.	N H	M.	N. H.	M.	N. H	M.	N. H.	M.	N H.	M.	N. H.
Baptist Mission Society....	124	328	.....	.....	.....	.....	29	38	.. ..	.....	36	10	189	376
General Bapt. Mis. Society.	14	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	....	14	20
Strict Baptist Mission.....	1	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	24
A. B. M. Union.....	52	387	32	78	134	629	52	73	45	75	47	25	362	1267
South'n Baptist Convention.	.....	.....	.....	.....	.....	.....	37	29	4	1	10	6	51	36
Free Baptists...	25	18	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25	18
Seventh Day Baptists.....	.....	.....	.....	.....	.....	.....	6	9	.....	.....	.....	.....	6	9
Baptist Convention.....	.....	.....	.....	.....	.....	.....	... ..	.....	.....	...	3	.....	3	.....
Ontario and Quebec Board..	27	73	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	27	73
Maritime Provinces' Board.	17	34	.....	....	.....	.....	....	.....	.....	.. ...	....	.....	17	34
Totals.....	260	884	32	78	134	629	124	149	49	76	96	41	695	1857
Members.....	52,600		2,013		29,666		3,744		1,126		842		89,991	

CHAPTER TWENTIETH.

THE PAST AND THE FUTURE.

OUR narrative is now at an end. We have, by the Master's good pleasure, accomplished what we set out to do—have told the story of a century of Baptist Foreign Missions—have traced the movement, started by William Carey, through a hundred years—have shown how the volume of movement has gone on increasing, widening, deepening, gathering impetus, until to-day it has become a mighty force.

In the course of our narrative we have seen the rise of ten Baptist foreign mission societies, and seven woman's auxiliary organizations; have seen the work in the home land assume greater and greater proportions; have watched the interest deepen and widen; have cast up the annual incomes, watching the first memorable collection—£13 2*s* 6*d*, increase as the century wore away, until to-day it exceeds £200,000, or more than $1,000,000.

We have [illegible] the first missionaries and their [illegible] marked their numbers increasing year by year; have seen new lands entered and new missions opened; have rejoiced with the workers in their successes and thankfully scored their gains. We have listened with ever deepening interest as the narrative proceeded—have heard told again the story of those early years when Carey, Marshman, and Ward preached, taught, and translated at Serampore; when the Judsons did their immortal work in Rangoon and Ava, in Amherst and Maulmein; when Brown and Cutter made their memorable voyage up the mighty Brahmaputra, and Jones and Dean around by the Straits to Siam; when Boardman began his great work among the Karens, and Day his years of waiting across the Bay in Telugu land; when Shuck and Ashmore, Graves and Yates, MacGowan and Goddard entered China, while Saker and Thompson, Craven and McAll, Comber and Grenfell pushed their way into the dark continent. And we have heard of their toil—their prayers—their travail in those early days when India was closed, China sealed, Burma groaning under a bloody king, and Africa was barred by fever and death.

And then came periods when, as the story ran on, our hearts beat more quickly, and our faces, may be, blanched, but—the story changed and courage returned, for the discourse was of an unseen hand that, through the flame and smoke, the war and massacre, the blood and death, was shaping events, removing bars, breaking seals and throwing the nations open to the advancing forces.

But the story was still of years of labor and anxious waiting, of winning a convert here and making a slight impression there, while the unseen hand wrought through mercy and judgment, by famine, flood, and pestilence preparing the way.

And then the narrative brightened as in Bassein and Rangoon, Henzada, Toungoo and Shweygin Karens pressed into the kingdom, so that churches were formed in a day, and a people in a year– as in Nellore and Ongole and Ramapatam, the Telugus outdid the Karens, for a second pentecost prevailed, and thousands were added to the church—as elsewhere, in Orissa, in Bengal, in China, in Japan, and in Africa, the Spirit wrought conviction and transformed heathen into saints.

The story has thus run down a hundred years, and we pause a moment.

Shall we cast a glance back the way we have come; shall we mark the losses, those that have fallen prematurely—the Ann Haseltines, the Board-

mans, the McAlls, the Hartlands and the Combers; shall we study our strength, the extent of our domain, the advantage of our position; shall we stay to delight in the trophies won—in the one hundred thousand heathen who have made Christ Lord and Saviour; shall we suffer our thoughts to wing their way to Immanuel's Land and dwell on the thousands who sing the song of Moses and the Lamb; shall we tarry long in singing songs of praise, and in recounting the marvellous doings of Jehovah God? Aye, even so. Let us, O Baptist fathers and mothers, Baptist brothers and sisters—let us study what God has wrought until faith grows strong and courage invincible—let us mingle freely among these thousands that now sing the songs of Zion—the Telugus, the Karens, the Chinese, the Africans—let us look at them one by one, until the brain grows dazed with the multitude, until the heart thrills with new love, and burns with new fire, and soul cleaves to the great Captain of our salvation.

Aye! let us pause a moment, for it is the centennial year of missions. We are in the great temple, glorifying and praising God. We glory in our fathers who kept the faith; and we delight to consider ourselves the loyal preservers of that same faith. We glory in missions, for Carey and Judson—immortal names—were bone of our bone, and flesh of our flesh. We keep holy day with light heart, for what mission can compare with the Karen or the Telugu mis-

[illegible] the seat [illegible] again, for the 100,000

Baptists of 1792 have become the 4,000,000 of 1892. But one moment, O Baptist fathers and mothers, Baptist brothers and sisters; one moment! Down before God—prostrate, emptied, with a great cry for filling, and then endued with power, let us once more lead the way in missions; let the 4,000,000 Baptists electrify the Christian world into action, for be it known to you all that in addition to the 100,000 converts Baptists have won, there are scarcely 500,000 more that have been gathered in by other denominations, leaving a mighty margin—how can we write it! of 999,400,000, or, if we reckon adults only, *six hundred and sixty millions* of which more than 20,000,000 die every year. *Twenty millions!* and Baptists have gained probably not more than two hundred thousand in *one hundred* years, or, but one-twentieth part of them that die every year.

While, therefore, we rejoice, there should be confession and humiliation to the extent that we have come short; and a renewed consecration of obedience. For the purposes of God are purposes of mercy, but await realization upon our response. The promise—the heathen shall be given to Him for an inheritance, and the uttermost parts of the earth for a possession—is sure, yet can be fulfilled only as we permit God to fulfil it through us.

Therefore, in the name of our fathers who delighted in obedience, in the name of the heroes and heroines fallen at the front, aye! in the name of Him whom we call Saviour and Lord, shall we not emblazon on our standards the marching orders of our great Captain, pledging ourselves never to lower them until we can answer back,

It is done even as Thou hast commanded.

APPENDIX.

The Author acknowledges his indebtedness to the following works:—

Hervey's "Story of Baptist Missions"; Armitage's "Baptist History"; Underhill's "British Baptist Missions"; Culross's "Life of Carey"; Tritton's "Rise and Progress of the Work on the Congo River"; Bentley's "Life on the Congo"; Mrs. Guinness's "New World of Central Africa"; Hill's "History of the General Baptist Missionary Society and Missions" in the last report; Smith's "Missionary Sketches"; Mrs. Chaplin's "Our Gold Mine"; Gammell's "History of American Baptist Foreign Missions"; Mrs. Bailey's "Twenty Years of Gleaning"; Edward Judson's "Life of Adoniram Judson"; Knowles' "Ann Haseltine Judson"; Mrs. Luther's "The Vintons and the Karens"; Carpenter's "Self-support in Bassein"; Jubilee Volume of the Assam Mission; Jubilee Volume of the Telugu Mission; Badley's "Missionary Directory" (India); Mr. Shenston's "Scrap Book"; the Reports of the various societies; and the Year Books; Magazines of the B. M. S. and A. B. M. U., &c.; "Missionary Link"; "Canadian Baptist," &c.